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To John K. Miller,
with the compliments of the
author,
George Philip Goll.

April 19, 1904,
Maytown, Pa.



REV. GEORGE PHILIP GOLL,
Pastor since 1900.

LEAVES FROM A CENTURY PLANT.

THE HISTORY
OF THE
ST. JOHN'S
EVANGELICAL LUTHERAN CHURCH
MAYTOWN, LANCASTER CO., PA.

1765—1904.

BY
REV. GEORGE PHILIP GOLL.

AUTHORIZED BY THE CHURCH COUNCIL.

WICKERSHAM PRINTING CO.,
LANCASTER, PA.
1904.

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PUBLISHED as a Souvenir of the Centennial
Anniversary of the Building of the Stone
Church, and the One Hundred and Thirty-
ninth Anniversary of the Founding of the
St. John's Evangelical Lutheran Church of
Maytown, Lancaster County, Penna. . . .

1890830

To the
HONORED MEMORY
OF THE
DEAD AND LIVING PASTORS,
WHO FAITHFULLY SERVED OUR CHURCH,
THIS BOOK IS RESPECTFULLY
DEDICATED.

PREFACE.

“ Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show,
Strengthens and supports the rest.”

When the Committee on Historical Research was appointed, it was thought that a week's work would be sufficient to write the history of this old and historic church. That things are not always what they seem, this book amply proves. For instead of one week, it required many months of laborious research and the reading of many old German records unthought of at first. As the writer delved beneath the surface for *facts*, which had to be authenticated to make this history reliable, he was confronted by most perplexing problems in the form of conflicting dates, incomplete records, etc., which could only be made correct by a thorough search and study of the records of the other churches in this charge whose history is identical with that of the Maytown Lutheran Church.

While the writer was searching for records in the Trinity Church of Lancaster, Pa., through the courtesy of its pastor, Rev. John E. Whitteker,

D. D., M. D., he was shown the most up-to-date historical work on the Lutheran Church in this State, viz.: "The Lutheran Church in Pennsylvania," by Rev. Theo. E. Schmauck, D. D., of Lebanon, Pa., in which *no mention whatever* is made of either the Maytown or Elizabethtown church. How so careful a student and writer as Dr. Schmauck could overlook these really historical churches is difficult to understand, and while it is to be regretted, the writer has the assurance that this history of the Evangelical Lutheran Church of Maytown, Pa., will be *an absolutely necessary* link to make the great chain of Lutheran Church history of this State perfect and complete.

Incomplete and unsatisfactory as these records no doubt will be to many, in justice to the author let it be borne in mind that the fault is not his, but is due mainly to the carelessness and indifference with which the old records were too frequently kept, and also to the culpable negligence on the part of those who should have preserved them. And if this history will do nothing more than impress upon the reader the *urgent need* of keeping better and more concise records of events and transactions in the future, it shall not have been written in vain.

Grateful acknowledgement and sincere thanks is

herewith made especially to Mr. William Clepper for his valuable aid and counsel in the preparation of this history; to John K. Miller for the excellent photographs of the church and communion services; to John H. Epler, Esq., of Elizabethtown, and G. W. Hackenberger of Bainbridge, for the use of their church records; to Mr. Herbert Putnam, Librarian of Congress, and Mr. Philips, Chief of Map Division of the Congressional Library; and to the following for their valuable assistance in gathering data and giving helpful suggestions: Dr. G. A. Harter, Rev. Milton H. Valentine, D. D., A. D. Chiquoine, William Bontz, Frank L. Goll, Miss Bessie Johnstin, Mrs. Joseph Koehler, Miss Ella Buller, Mrs. Sarah Hulsinger, Mrs. Henry Haines, D. E. Pennepacker, John A. Dehoff, J. Frank Johnstin, and to the many friends, too numerous to mention, who encouraged the writer in this work.

"We may build more splendid habitations,
Fill our rooms with paintings, and with sculptures,
But we cannot
Buy with gold the old associations."

THE AUTHOR.

MAYTOWN, LANCASTER CO., PA.,

March 26, 1904.

INTRODUCTION.

IN so young a nation as ours, whose institutions, great and flourishing as many of them are to-day, date their origin, for the most part, from comparatively recent times, it is but natural that particular regard should be paid to those whose beginnings reach back into the colonial period. It is not surprising, therefore, that this history of St. John's Lutheran Church, Maytown, Pa., should be published in connection with the centennial celebration of the erection of the stone building that took the place of the log church in which the congregation thirty-five years before had held its initial services. The very age of the congregation presents a challenge to the antiquarian and historian.

In accepting this challenge, the present pastor, Rev. George P. Goll, has made a valuable contribution to historical studies of the State of Pennsylvania, and especially of the Lutheran Church which has had such honorable share in the developing history of the State. Whatever Lutheranism has accomplished for God and man in this great and growing Commonwealth, has been done, in

the last analysis, through the units of its organization, the local congregations. The history of Lutheranism is but the aggregate of what these congregations have achieved within their several and immediate spheres and through their representatives in synodical assembly.

Among the things which the general historian gratefully recognizes to-day is his debt to the monograph. The historian of Lutheranism in America, for example, would find it impossible to make personal investigation into the original documents of the congregations severally, scattered throughout the land. For much of his data he is dependent upon such books as this. The interest which the volume has, therefore, is not simply for the local church, justly gratified though its members may be at the honorable record here spread before them; the interest which it excites is wider; it is felt by the Church as a whole, and especially by those who are concerned for the accumulation and preservation of a body of information for the use of future historians of Lutheranism in America.

Rev. Mr. Goll has done his work in the preparation of this volume with painstaking care. It has been no light task to compile from incomplete, time-worn, and occasionally conflicting records, many of them in the German language, such a

connected narrative as is given in these pages. It is to be sincerely hoped, however, that the admirable success with which he has accomplished the task will inspire other pastors to gather into some permanent form the historical facts concerning the origin and development of their congregations. The danger that the original documents from which these must be obtained may be lost or destroyed increases with the passing years.

M. H. VALENTINE.

PHILADELPHIA, PA., *April 12, 1904.*

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DIRECTORY.

PASTOR.

REV. GEORGE PHILIP GOLL.

Officers of the Church.

ELDERS.	DEACONS.	TRUSTEES.
WILLIAM FRYSSINGER,	JOHN WOLFE,	DR. G. A. HARTER,
EDWARD FITZKEE,	C. C. KEISER,	CLAYTON FARMER,
JOHN KAUTZ.	EPH. WILLIAMS.	BAYARD T. BRANDT.

Officers of the Church Council.

PRESIDENT.

DR. G. A. HARTER.

SECRETARY.

BAYARD T. BRANDT.

TREASURER.

WM. FRYSSINGER.

Ushers for Church.

MR. ALBERT CLEPPER.

MR. ISAAC WOLFE.

Divine Services.

EVERY SUNDAY.

Morning service, 10 a. m. Evening service, 7 p. m.

Mid-week prayer-meeting, Thursday evening, 7:30 o'clock.

Sunday-school 9 a. m. and 1 p. m.; Junior C. E. Society at 5:30 p. m. Senior C. E. Society, 6 p. m.: every Sunday.

Regular Council meeting every Monday after the first Sunday in the month.

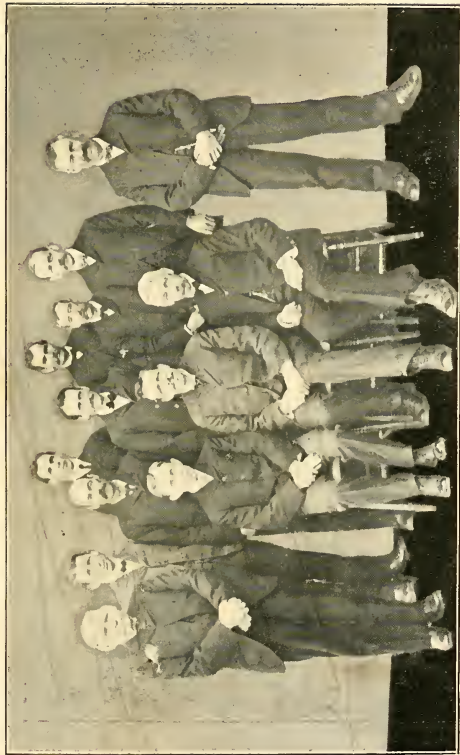
Monthly Meetings.

Aid Society meets on the first Wednesday in the month.

Woman's Home and Foreign Missionary Society meets on the last Tuesday in every month.

The church is supported by the voluntary contributions of its members and friends.

All seats are free and everybody is welcome.



CHURCH COUNCIL 1903 AND 1904.

Reading from left to right: B. T. Brandt, Dr. G. A. Harter, Wm. Frysinger, John Kautz, John Tome, John Wolfe, C. C. Keiser, Edw. Fitzkee, Clayt. Farmer, Albert Clepper, John A. Delhoff, Eph. Williams.

Note I photographed this group, and will say that C. C. Keiser is not in the group. Rev. Gen. Gall stood in the place assigned Mr. Keiser. Just as I was ready to be photographed, word came that there was a death in the family of Rev. Gen. Gall substituted for Mr. H.



ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.
Remodelled 1896.

EPOCH THE FIRST

THE BEGINNING, 1765-1802

THE LOG CHURCH

AND SOME

CONTEMPORANEOUS HISTORY.

THE history of St. John's Evangelical Lutheran Church of Maytown, Lancaster county, Pa., is so closely identified with the history of the town in which it is situated, and with which it grew, that some facts concerning the founding of Maytown will be of considerable importance to those who are interested in the history of the church.

It is difficult for many of us of the present generation to realize, as we look upon the beautiful little town named after the delightful month of May, in which it was founded, in 1760, that things were not always as they are at present. For where the comfortable and cozy homes, with their well-kept gardens and lawns are now seen, there was once only wild, virgin forests in which the savage red men lived, hunted, and fought their bloody wars. Yet those were the actual conditions existing more than one hundred and fifty years ago in what is now recognized as one of the richest agricultural counties in the world.

When Lancaster county was first settled in 1709, it was inhabited by Indians belonging to the Conestoga, Shawanese, Delaware, and Ganawese tribes, some of whom had been driven out of Maryland, Virginia, and the Carolinas. These

Indians gave the early settlers considerable trouble, as their homes and hunting-grounds were so ruthlessly invaded by the advent of the white man.

The encroachments of civilization slowly but surely wrought great changes, and with the coming of the trader and pioneer began the passing of the child of the forest.

Owing to the treaties made with these various tribes by the Governor at Philadelphia, through his agents, these early years were, comparatively speaking, times of peace as far as Pennsylvania was concerned.

In the year 1748 Lazarus Lowrey took out a patent for 411 acres of land in the township of Donegall, which was organized in 1722 by the Chester county court. Through this tract of land ran what was called the "Old Peter's Road," probably from the fact that it lead to a prominent distant point lying to the north known as "Peter's Mountain," (which can be seen on an old map in the archives of the map division of the Congressional Library, at Washington, D. C., which was made by a German in the year 1750) and on this road Maytown was located.

"In the same year in which Lazarus Lowrey took out his patent for this large tract of land, he sold

150 acres of it to a trader in his employ, named Dennis Sullivan. This man paid only a part of the purchase money, and on account of losses sustained by the Indians he was unable to meet his obligations, and a year or two later the sheriff sold the land and Mr. Lowrey repurchased it. In the year 1753 he again sold the same tract of land to another Indian trader, named John Kenedy, who not only met with losses by the Indians but was wounded and taken prisoner by them. This resulted in Sheriff Smith selling him out May 7, 1754, and Thomas Harris and Joseph Simons, Indian traders, who held a mortgage against the land, purchased it."

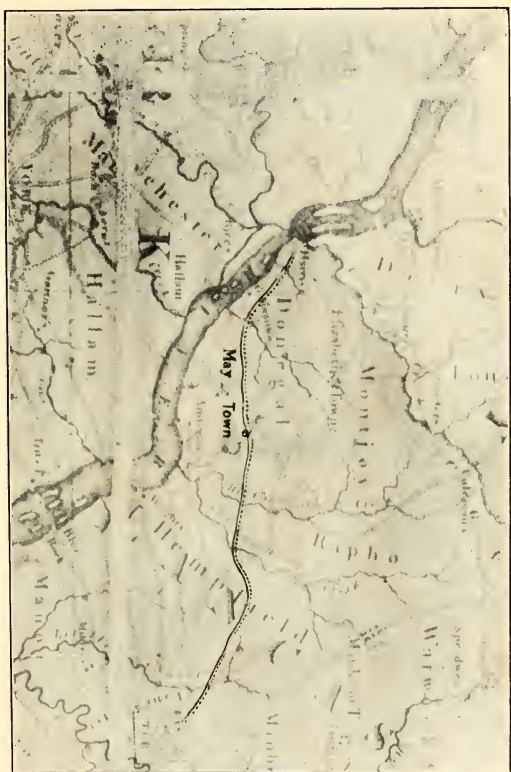
In this same month and year (May 28, 1754), Washington fired the first gun that opened the long and bloody French and Indian War, in the western part of Pennsylvania, which eventually led to the evacuation of Fort Du Quesne, and the founding of Pittsburg in 1758. Desperate indeed were the battles between the English and the French with their bloodthirsty Indian allies. Horrible beyond description were the massacres perpetrated by the red fiends incarnate. The student of history will no doubt recall the names of Crown Point, Ticonderoga, Du Quesne, Niagara and Quebec, all glorious trophies of the valor and bravery of those

early colonists who bore the brunt of the battles, and the burden of debt which inevitably followed these intercolonial wars. "This war cost the colonists \$16,000,000, of which the English government only paid \$5,000,000."

The surrender of Quebec brought a cessation of hostilities, and just about this time, or to be more exact, on February 15, 1760, the two Indian traders, Harris and Simons, sold their tract of 150 acres of land to Jacob Downer, who had settled in Lampeter township in 1731, and who commenced to purchase land which bounded this 150-acre tract on the east, in Donegall, from Lazarus Lowrey in 1750.

THE FOUNDING OF MAYTOWN.

In the month of May Jacob Downer laid out a town upon the 150 acres he had bought and called it Maytown. It seemed to be a very desirable location, and the lots sold readily, but only ground-rent deeds were given. These quit- or ground-rents amounted to a considerable sum, but they did not realize sufficient money to relieve Mr. Downer from the debts which were sorely pressing him at this time. The result of this was that in the fall of 1770, James Webb, Jr., high sheriff of Lancaster county, sold out Mr. Downer, and his



ENLARGED MAP OF PENNSYLVANIA, 1792.

lands, including the ground-rents, which were purchased by Col. Alexander Lowrey (son of Lazarus Lowrey, the original owner of the tract), and the conveyance was made to him November 10, 1770.

These changes, however, had no effect on the growth and development of the town, and it was not long ere it became "one of the first and most important places west of Lancaster borough. The back settlers," we are told, "came many miles to purchase tea and coffee at a store kept by James Eagen, those luxuries not being for sale at any other place west of Lancaster. He was also the first person west of Lancaster to keep iron-mongery (hardware) for sale, and for fifty years it was the most important town in Donegall township."

While Mr. Downer was busy founding Maytown, Revs. Muhlenberg and Wrangel were making earnest efforts in Lancaster to revive what was then known as the Ministerium of the Evangelical Lutheran Church in North America, which had been organized in 1748, in the same year that Lazarus Lowrey took out his patent for 411 acres in Donegall township. This ministerium, after holding about seven sessions, gradually went down, and for about six years was practically dead, until 1760, when these earnest servants of God succeeded in reviving the organization again.

This ministerium is the oldest organization for the union of the different synods of the Lutheran church in America, and was the first successful attempt at synodical organization.

Among the many members who worshipped at the Lutheran church at Lancaster about this time was a devout and earnest Christian named Ludwig Lindemuth, who, accompanied by his wife Margareta, left Germany and arrived in America, September 19, 1749. He made his way to Lancaster and on March 2, 1752 he bought a farm of 206 acres from Robert McFarland, who moved to Virginia. This farm was situated on the banks of the Little Chick-isalunga (Chickies) creek, about a mile south of the present site of Mount Joy. As there was no Lutheran church in the neighborhood, the only church in the whole region being the old Donegal Presbyterian church, Ludwig Lindemuth regularly attended the Trinity Lutheran church at Lancaster, with which he and his family had connected themselves, as the old records of Trinity church show, where their names, Ludwig Lindemuth, his wife Margareta, and son Hans Georg Lindemuth are entered in the list of members who communed on Easter Sunday, 1751. This church was twelve miles from his home, and "he often walked there and back again in the same day."

While Jacob Downer was laying out the town-lots of Maytown, events were transpiring at Lancaster the influence of which was soon to be manifested in this new town. It appears from the records that the members of the Lutheran church in Lancaster found the stone church which was erected in 1738, and in which they worshipped, too small for their rapidly growing congregation, and foundations were laid for a larger church, and on August 1, 1761, the corner-stone of the present Lutheran church of the Holy Trinity was laid. Without doubt this work and the imposing services in connection with the laying of the corner-stone, which Ludwig Lindemuth undoubtedly attended, made a deep impression upon him and filled his heart with a zealous desire to do something for His Master and the extension of His Kingdom, and in the rapidly growing village of Maytown so near his home, he saw his opportunity for doing practical missionary work in the interest of his beloved church. Gradually he gathered together the Lutherans who had settled in the neighborhood and those who were making their home in Maytown, and in 1765, with the assistance of Peter Thiel, Johan Adam Näs, Johan Jacob Wolf, Philip Brenner, Frederick Bauer, Frederick Schwartz, Philip Klug and others, he succeeded in organizing

and founding the first Lutheran church in Donegal township, west of Lancaster.

Their first meetings were held in a log building situated on Queen street, on one of the two lots, which later on in 1770 were practically presented to the church by the founder of the town, Jacob Downer, together with the "Building," which is expressly mentioned in the deed.

These earnest workers were no doubt so busy in looking after their new work that in the first year or two no effort was made to keep regular records until 1767, shortly after they had secured the services of an ordained minister, which was made possible by the founding of another Lutheran congregation in the village of Elizabethtown about the same time, and the two churches became one charge and were for many years served by the same ministers.

REV. HORSEL.

1766-1769.

Of their first pastor nothing more is known than that his name was Horsel, and he served them for the first two years, and was negligent in keeping records.

In the "Kirchen Protocol for the Evangelical, based upon the Augsburg Confession, Lutheran

Congregation in Maytown and vicinity, and endowed for that purpose in 1770," the first entries made were the Baptismal records dated April 17, 1767, and the names of the parents who had their children baptized, and the sponsors who stood for them, is herewith given. A fact that needs to be remembered in connection with this list is, that according to the old established rule of the Lutheran church, all who took such vows and responsibilities upon themselves were recognized as eligible communicant members of the Lutheran church, and no doubt some of the following were charter members of the Evangelical Lutheran Church of Maytown, Pa.

The following is the list as given in the "Protocol:"

Peter Thiel, and wife

Anna Margaretha Thiel.

Johannes Buchtel, and wife

Katharina Buchtel.

Jacob Hautz, and wife

Magdalena Hautz.

Johan Adam Näs, and wife

Katharina Näs.

Jacob Schümpf, and wife

Christina Schümpf.

Johan Adam Wern, and wife

Mrs. John Adam Wern.

Michel McCaferty, and wife

Susana McCaferty.

Andreas Hautz, and wife

Katharina Hautz.

Miss Magdalena Verdrüstin.

Jacob Öllweiler and wife

Anna Öllweiler.

Bernhard Speck, and wife

Magdalena Speck.

Christian Schneckenberg, and wife

Dorothea Schneckenberg.

Theobald Vote.

Mrs. Dorothea Pfeiffer.

Michel Glaus and wife

Elizabeth Glaus.

Johan Jacob Wolf, and wife

Maria Barbara Wolf.

Johan Heinrich Hänckel, and wife

Magdalena Hänckel.

Philip Klug, and wife

Veronica Klug.

Jacob Kintzer and wife

Elizabeth Kintzer.

Joseph Seigfried, and wife

Christina Barbara Seigfried.

William Hall.

Maria Magdalena Goleyn.

William Yost.

Johan Boers and wife

Anna Maria Boers.

In the year 1769 Rev. Horsel closed his labors in this field.

While the foundations of the Lutheran congregation in the thriving village of Maytown, were being laid, events of far-reaching importance were shaping the destiny of the colonies. In 1764 the British Government passed the obnoxious Navigation Act, which practically meant the suppression and prohibition of all American manufactures, and William Pitt, then Prime Minister of England, and the so-called friend of America, declared that "America had no right to manufacture even a nail for a horseshoe." The constant and persistent attempts of the British Government to tax the colonists, without giving them representation in Parliament, thoroughly aroused the Americans, who declared "that taxation without representation is tyranny." In 1765 the Stamp Act was passed, which so aroused the colonists that Patrick Henry, in the Assembly of Virginia, sounded the trumpet of the Revolution in his ever-memorable speech: "Cæsar had his Brutus, Charles I. had his Cromwell, and George III."—and amid the cry

of treason he finished by saying—"may profit by their examples; if this be treason, make the most of it."

The whole country was aroused, and so bitter and threatening were the demonstrations of the people that the English Government repealed the act in 1766.

But they quickly fanned the smouldering fires of revolution into brighter flames by insisting on their right to tax the colonies and laying on new duties on various necessary commodities; and fearing opposition, they also passed "the Mutiny Act, by which they tried to compel the colonists to shelter and feed their oppressors. To be taxed was bad enough, but to be enslaved in this way filled the people with burning indignation. The New York and Massachusetts Assemblies refused to comply with the act," and matters went from bad to worse until they resulted in the Boston Massacre on March 5, 1770, and it was only with the greatest difficulty that the threatened uprising was quelled. But the whole land was in a ferment of excitement, and the English Government, alarmed by the state of the people, rescinded the taxes on everything in 1773 except the tax on tea, which they left to maintain the principle. This only served to thoroughly exasperate the colonists, who

were fighting for a great principle. It resulted in drastic measures of every kind in the various parts of the colonies by the people, and in Boston men disguised as Indians threw 342 chests of tea into the waters of the harbor. The demand for a union of the colonies became insistent and imperative, and everywhere companies of soldiers were formed, who were known as "Minute Men." And in 1774 the first Continental Congress was held in Philadelphia.

This digression into contemporaneous history is merely made as a reminder to the reader of the fact that the growth of the Lutheran Church in Maytown was not in a time that was particularly conducive to such an enterprise. For the good people who lived in this section of the country were as thoroughly aroused over the epoch-making events as were those in the larger cities. And many of the citizens, as the Revolutionary records prove, enlisted when the first call for troops was sounded. And yet the church grew gradually but surely, as the records clearly show.

REV. J. H. C. HELMUTH.

1769-1771.

The honored and distinguished pastor, Rev. J. H. C. Helmuth, who was serving Trinity Lutheran

church in Lancaster at this time, was called to minister to the congregations made vacant by the resignation of Rev. Horsel. He took charge of the work and served both Maytown and Elizabethtown during the exciting and turbulent years of 1769-1770. The following is a list of the names of the parents who presented their children to him for baptism:

Johan Jacob Wolf and his wife Maria Barbara Wolf.

William Yost and his wife Agnesa Yost.

Johan Boers and his wife Anna Maria Boers.

Johannas Buchtel and his wife Katharina Buchtel.

Ludwig Schultz and his wife Anna Katharina Schultz.

Peter Kuntz and his wife Maria Eva Kuntz.

Jacob Ohlweiler and his wife Anna Ohlweiler.

Nicholas Peck and his wife Catharina Peck.

* Frederick Baner and his wife Anna Maria Bauer.

Heinrich Hinckel and his wife Magdalena Hinckel.

George Schmidt and his wife Margaret Elizabeth Schmidt.

* Great Grandparents of Bayard Taylor.



THE FIRST COMMUNION SERVICE AND CHURCH BOOK.

Used for 113 years: 1766-1879.



COMMUNION SERVICE USED FOR TWENTY-FIVE YEARS.
1879-1904.



INDIVIDUAL COMMUNION SERVICE ADOPTED SUNDAY, MARCH 20, 1904.

Johannes Nicolas and his wife Eva Nicolas.

Adam Näs and his wife Katharina Näs.

Jacob Wolf and his wife Carolina Wolf.

On May 25, 1770, Jacob Downer and his wife Elizabeth in consideration of the sum of "five shillings (\$1.25) lawful money of Pennsylvania, gave to Ludwig Lindemuth and Peter Thiel, trustees of the congregation of the Lutheran church of the High Dutch (German) Protestants of the township of Donegal in the county of Lancaster and province of Pennsylvania," the deed for "two lots or pieces of ground . . . to wit. The one begins at a corner of Jacob and Queen streets, thence along said Queen street two hundred and fifty feet to other land of Jacob Downer, and by ye same sixty-two and a half feet, thence by the lot herein after described, and is known in the plan of the said Maytown by the number eighty-one." The other lot joined this one and was of the same dimensions and was known by the number "eighty-two," and here follows a very important part of this deed: "*Together with the BUILDING and other improvements thereon.*" And the building thus referred to in Mr. Downer's deed, was without the slightest shadow of a doubt the first log church of this congregation, and this accounts for the absence of any mention in the "Kirchen Abrech-

nung" (church treasurer's accounts) found in the "Kirchen Protocol" concerning the building of this church, as the building was practically a gift to the congregation from Mr. Jacob Downer. It also accounts for the various items which appear as follows, under the head of

"Ausgabe vor die Kirche und was sonst nöthig gewesen ist." (Disbursements for the Church and for other necessary things.)

Peter Thiel paid for the deed May 1771 £2. 5. 0 (\$11.25 according to the present computation of English currency).

1775, March 26. Philip Klug made the pews in the church for £5. 18. 0 (\$29.50).

Adam Hubele paid out for nails s 16. 0 (\$3.84).

Jacob Wolf paid out for the Boards for the pews and also for a hewn beam s 7. 6 (\$1.80).

These items plainly indicate the fact that while they had no occasion to build a church, they did need to make occasional repairs. All of which proves conclusively that the congregation had a house of worship in 1770, and that they had the use of this building for church purposes prior to this date, very likely from the time their first pastor Rev. Horsel served them in 1766. The only condition exacted of the congregation in return for this gift from Mr. Jacob Downer, aside from the

consideration of the five shillings, was the yearly payment of a ground-rent tax of "sixpense" (12c.) for each of the two lots, which amounted to twenty-four cents a year, and had to be paid on the ninth day of August of each year in Maytown.

This Log church was located on Queen, near Jacob street, (which, however, was never cut through) at the lower end of the lot from the present site of the church. A clear proof of this fact was revealed when on May 13, 1887, while Mr. John A. Buller was digging his father's grave (Abraham Buller) in the old burial ground, he unearthed *a portion of the foundation of the old Log church.*

To Rev. Helmuth we are indebted for the first record of communicants who presented themselves at the Lord's table November 17, 1770. They were as follows:

1. Philip Brenner and son
2. Adam.
3. Ludwig Lindemuth and wife
4. Margaretha and sons
5. Peter,
6. George.
7. Jacob Wolf and wife
8. Barbara.
9. Magdalena Speidin.

10. Maria Eva Kreyin.
11. Adam Näs.
12. Peter Wolf.
13. Jacob Ohlweiler.
14. Philip Klug.
15. Phillip Schenck.
16. George Kunz.
17. Philip Zimmer.
18. Matthias Rapp.
19. Barbara Fillengerin.
20. Elizabeth Zaunin.
21. Christopher Albrecht.
22. Heinrich Hinkel.
23. Johan Rudolph Ginder.
24. George Lautenberger.
25. Christian Wenider and wife
26. Maria Wenider.
27. Regina Rosenbergerin.
28. Anna Maria Zimmermanin.

Rev. Helmuth ended his labors in this charge at the close of the year 1770.

REV. MICHAEL ENDERLINE.

1771-1778.

In 1771 Rev. Michael Enderline entered upon his labors in the Maytown congregation, he, with his two predecessors, Helmuth and Horsel, also serv-

ing the weak and struggling Lutheran church at Elizabethtown, which sprung into existence about the same time as did the Lutheran church in Maytown, there being no authentic records of any previous pastors, though there are two other names mentioned in the Elizabethtown Lutheran church records, one of them being inserted in the wrong place and for the other no authority is at hand, their earliest record dating from 1780.

On May 12, 1771, his first communion season is recorded, at which there were 24 communicants present.

THE FREE-WILL OFFERINGS.

On May 27, 1771, the officers of the church presented the following gifts as free-will offerings in the presence of the entire congregation:

1. Frederick Schwartz gave a pewter chalice and plate for the use of the holy communion.
2. Jacob Wolf gave a pewter baptismal bowl and tankard for the wine.
3. Mr. Hof, in Lancaster, gave a small bell for the collection bag.
4. Philip Brenner furnished the remainder of the material to finish the collection bag, which was fastened to a long rod, and shaken to cause the bell to jingle while the offering was being taken.

5. Ludwig Lindemuth gave the book for keeping the church records of the congregation, and contains the Kirchen Protocol from 1767 to 1830.

6. Peter Thiel gave a box, into which the consecrated bread and wine of the holy communion was placed and held up before the people before communing. This was known as "elevating the host," a custom which is no longer followed in the Lutheran Church.

7. Frederick Bauer also gave a linen altar cloth to the church.

In the next communion, held December 22, 1771, at which there were 34 communicants present, among the many honored names there appears for the first time the name of Christian Beschler and his wife, Barbara. He was among the earliest settlers in the town. It appears that when in Germany he was educated for the Catholic priesthood, but some trouble with the government compelled him to leave that country and come to America, where he settled in Maytown in 1763, and in 1771 he connected himself with the Lutheran Church, of which all his descendants have been loyal adherents, and his grandson and namesake, Christian Beschler, is one of the oldest living members of the Lutheran Church to-day.

On February 2, 1772, Christian Beschler wrote a

very impressive poem, the first lines of which are as follows:

“Auf mein Geist, du hast gelaufen
Lang genug der Sünden Bahn.
Willst du nicht zum Teufel's Haufen,
So schwing dich zum Himmel an.”

The following is a hasty and free translation:

“ Up my soul, for you have run
Long enough in the paths of sin;
And, if Hades you would shun,
Then strive the heavenly home to win.”

Owing to its length we content ourselves with this slight notice of it.

During Rev. Enderline's ministry the colonies were in the throes of the Revolutionary War, and the following more important events took place: The battles of Lexington and Bunker Hill, the Declaration of Independence, and many other notable engagements. In 1777 Pennsylvania became the battle-ground for a time, when the battle of Brandywine was fought, Philadelphia captured by the British, the Continental Congress fleeing to Lancaster, and thence to York, and the Continental Army's retreat after the desperate battle of Germantown, when victory was almost in their hands.

But during all these exciting events, and amidst the turmoils of a bloody war, made all the more terrible through the fiendish atrocities of the Indian allies of the British, through the earnest efforts of pastor Enderline the church slowly grew in strength, as the well-kept communion records clearly show. In the year 1777 the church sustained a severe loss in the death of the founder, Ludwig Lindemuth. Rev. Enderline closed his labors in this field in 1777.

REV. J. FREDERICK TRAUGOTT ILLING.

1777-1780.

Upon the close of Rev. Enderline's ministry the Maytown and Elizabethtown churches called Rev. J. Frederick Traugott Illing to serve their congregations, and he entered upon his pastoral work in in the fall of the year 1777. He resided at Middletown where he was serving a small congregation, probably Presbyterian, though he had been ordained a minister of the Episcopal church by the Lord Bishop of London. The following is an extract from the private diary of Rev. Illing concerning the subscribers to the pastor's support. "Subscriptions in Maytown, Lancaster Co., Pa., November 24, 1777-1778:

Christian Weniger	Jacob Wolf
Michael Klaus	Nicholas Peck
Frederick Bauer	Matthias Stier
Philip Brenner	Adam Hubley
Philip Schneider	John Nicolas
Peter Lindemuth	William Peck
George Schneider	John Tiller
Jacob Klöpfer	Peter Krey
Adam Näs	Bernhard Speck
Stophel Albright	Christian Beschler
Hans Kriel	Regina Rosenberger
Simon Yost	Frederick Seiler
Frederick Geig	Martin Schneider."

These subscribed £22. 3. 7. equivalent to about \$110.75 in English currency. The descendants of some of these people are still flourishing in Maytown.

His first recorded communion was on September 27, 1778, when 28 members partook of the Lord's Supper.

In 1779 the Log Church was repaired at a cost of £23. 1. 0, which was equivalent to about \$115.24 English currency, according to present computation.

Rev. Illing closed his labors in the year 1780, the last recorded communion being held May 16, of that year, and shortly afterward he left the field.

REV. JOHN DANIEL SCHROEDER.

1780-1781.

He was succeeded by Rev. John Daniel Schroeder, who began his labors in the same year, the first communion being held by him October 15, 1780, when twenty-nine members communed. He remained with the congregation until the close of the following year. The date of his last communion being November 11, 1781, when there were only eighteen members present. Jacob Wolf and his wife Barbara, whose names appear on this list, were not present at the church, but took the communion at their home as Mr. Wolf was sick, and two days later, November 13, 1781, he died, and in his death the church lost another of its most loyal and earnest supporters.

A little less than a month previous, a notable event occurred in the nation's history, in the surrender of Lord Cornwallis at Yorktown, Va., Oct. 19, 1781.

In connection with his work in Elizabethtown, which was in the same circuit with Maytown, the following notice appears on the title-page of the Elizabethtown "Kirchen Buch," dated 1780; it is written in German and a translation is herewith given:

“ Pro Notitia.

“ As the congregation of this place is still very weak, and has been thrown into disorder at various times, therefore up to the present time there has been no regular (ordentliche) church book kept. Hence, so that at last (endlich) order, under the guidance of God, may again be established, it has been found necessary to procure a regular Church-book, which accordingly was done in the month of October, 1780, and it was bought by the congregation for 200 (the word undecipherable) Congressional money.

“ Id quod testatur,

“ J. D. SCHROETER,

“ Pastor loci.”

From these records and all the data at hand the date of the founding of these two congregations is identical.

REV. FREDERICK THEODORE MELSCHMEIMER.

1782-1785.

Rev. Melscheimer began his labors in 1782 where the records of baptisms performed by him are entered as early as March 31. For some reason, however, there is no record of any communion service either in Elizabethtown or Maytown until June 15 in the former, and September 5, 1794, in the latter place, when twenty-eight regular members, and eleven persons who were confirmed, partook of the holy communion. During the year pre-

ceding this communion, February 5, 1783, the Revolutionary war was brought to an end. His last communion was held April 18, 1785, when he resigned and went to New Holland.

REV. JOHN WILLIAM KURTZ.

1786-1791.

According to the Elizabethtown church record, Rev. Kurtz entered upon his work in 1786, but in neither record is there any ministerial act recorded until 1787 when 21 persons surrounded the Lord's table, June 3. On May 4, 1788, the number of communicants was 35; in 1789 there were 21, and in 1791 there were 24.

Three days before the communion, held on May 3, 1789, George Washington was inaugurated the first President of the United States at New York city, the temporary capital. At the next session of Congress, Philadelphia was made the capital.

In 1791 Rev. Kurtz accepted a call to Lebanon and left this field.

REV. PETER BENTZ.

1792-1801.

In the year 1792, when Rev. Bentz entered upon his work here, the Ministerium of the

Evangelical Lutheran church in North America, changed its name to the Ministerium of Pennsylvania, and all the churches in the state were members of it. Rev. Bentz does not seem to have been very careful about keeping records, except the baptisms, as there is no communion recorded until 1793 when there were 34 members present in Maytown.

In the next year, 1794, the Whiskey Rebellion broke out in the western part of Pennsylvania, and Maytown became "the rendezvous of some of the troops called out to quell that revolt, who were known as the 'Whiskey boys.'"

Maytown had become such a prominent place that several years before this time a direct road had been opened from Lancaster to Maytown, and from there to Galbraith's Ferry, the present site of Bainbridge, thence to Harris' Ferry, the present site of Falmouth or Collins. This road is shown on the accompanying map, which was photographed from a map of Pennsylvania, made in 1792, by Reading Howell, which is in the archives of the Map Division of the Congressional Library at Washington, D. C., a greatly reduced copy of which accompanies this book.

Rev. Bentz served the congregation for eight years, and in 1801 he suddenly ended his labors in

an untimely manner, as the following extract from the Elizabethtown church record briefly shows: "Er wurde schwermüthig und Er hängte sich."

With the close of Rev. Bentz's ministry we also reach the end of the First Epoch. Nor was there any indication on the surface, of the great and important work that was to be accomplished in the next few years, which proved to be an epoch-making period.

EPOCH THE SECOND

GROWING, 1802-1853

THE STONE CHURCH

AND

CONTEMPORANEOUS EVENTS

THIS epoch marks a decided advance in the growth of the Lutheran Church of Maytown, and manifests a period of progress of which the present generation can be justly proud, and it is worthy of the prominence and honor which will be given to it in the celebration of its Centennial Anniversary.

These results are due to the self-sacrificing and indefatigable labors of the honored servant of God whose name follows.

REV. JOHN FREDERICK ERNST.

1802—1806.

Rev. Ernst was called from Cooperstown, N. Y., and preached his introductory sermon in Maytown, November 28, 1802.

Until this year there is no mention made of any school building for the education of the children in the rapidly-growing town. And it is pleasant to learn that those early settlers were not insensible to this need, and accordingly provided for it, and the Lutheran church was rented in this year for that purpose, as the following extract from the church treasurer's account shows: "Received of

William Buchanan the 1st of July, 1802, for the school-house rent, it being in full, £1:10:0 (\$7.50 English currency)," and it is gratifying to know that the Lutheran church and its members were so early and closely identified with this educational movement.

Rev. Ernst was a zealous worker, and the results of his efforts were quickly manifested in several important particulars. To him belongs the honor of confirming the largest class of catechumens in the entire history of the church. There were thirty-six persons in this class, ranging in age from fourteen to thirty years, the majority being adults, and they were confirmed on May 28, 1803, and the day following they, with the other members of the church, received the holy communion. The following is the list of the communicants:

1. Frederick Bauer, Elder.
2. Peter Lindemuth, Elder, and wife
3. Barbara Lindemuth.
4. Johanes Steiner, Deacon, and wife
5. Maria Steiner.
6. Johanes Beck, Deacon, his wife among the confirmed.
7. Philip Brenner, and wife
8. Maria Brenner.

9. George Lindemuth, and wife
10. Christiana Lindemuth.
11. Heinrich Hubley, and wife
12. Elizabeth Hubley.
13. Martin Lindemuth, and wife
14. Magdalena Lindemuth.
15. Johanes Nicholas, communicant for 20 years.
16. Michel Claus.
17. Samuel Machert.
18. Henry Miller, and wife.
19. John Reutlinger, widower.
20. Christoph Drebenstatt.
21. Michael Brenner, unmarried.
22. Peter Lindemuth, unmarried.
23. Elizabeth Klein.
24. Anna Wilhelm, wife of Jacob, promised to have her children baptized.
25. Katharine Klöpfer (Clepper).
26. Susana Hains, wife of Anthony, who was reprimanded about his indifference.
27. * Magdalena Way, wife of Caleb, who is a Quaker.
28. Christina Finley, wife of Moses, who is a Presbyterian.

1890830

* She is the grandmother of Bayard Taylor the noted author, historian and traveller.

29. Christina Klug, wife of Philip Klug, who was sick.

30. Christina Lehman, widow.

31. Barbara Bauer, widow.

32. Elizabeth Gorner, widow.

33. Elizabeth Reutlinger, unmarried.

34. Maria Bauer, unmarried.

35. Barbara Lindemuth, unmarried.

36. Maria Lehman, unmarried.

37. Christina Lindemuth, unmarried.

38. Susana Machert, unmarried.

39. Anna Nicholas, unmarried.

40. Katharina Klug, unmarried.

41. Elizabeth Lindemuth, unmarried.

42. Barbara Lindemuth, unmarried.

The following are the newly-confirmed members who partook of the communion for the first time, and were admitted into church fellowship:

I. Married Men.

	Age.
1. Johannes Klein	30
2. Frederick Drebenstatt	28
3. Michael Kuster	27
4. Johannes Schmitt	25
5. George Kinny.	24
6. Henry Jacobs, who was baptized	21

II. *Unmarried Men.*

	Age.
7. Joseph Albrecht, son of Frederick	21
8. George Lindemuth, son of George	19
9. Ludwig Hubley, son of Henry	19
10. George Nicholas, son of John	19
11. Ludwig Lindemuth, son of Peter	18
12. Nicholas Klöpfer, son of Joseph	18
13. Joseph Klöpfer, son of Joseph	16
14. Jacob Klug, son of Philip	17
15. Henry Klug, son of Philip	15

III. *Married Women.*

16. Maria, Christopher Drebenstatt's wife	28
17. Elizabeth Kuster, wife of Michael	27
18. Elizabeth Peck, wife of John	26
19. Margaret Drebenstatt, wife of Frederick	25
20. Kathrina Schmitt, wife of John	21
21. Elizabeth Jacobs, wife of Henry	18

IV. *Unmarried Women.*

22. Elizabeth Wilhelm, daughter of Jacob, bap.	20
23. Elizabeth Nafzger, daughter of Henry, bap.	19
24. Margaret Hubley, daughter of Henry	18
25. Anna Maria Hubley, daughter of Henry	16
26. Elizabeth Claus, daughter of Adam	18
27. Catharina Claus, daughter of Adam	16
28. Barbara Baum, daughter of Philip	17

	Age.
29. Maria Kunz, daughter of Christian	17
30. Elizabeth Lindemuth, daughter of George .	16
31. Maria Reutlinger, daughter of John . . .	16
32. Magdalena Reutlinger, daughter of John. .	15
33. Catharina Brenner, daughter of Philip. . .	16
34. Anna Maria Brenner, daughter of Philip. .	15
35. Sarah Geyer.	15
36. Catharina Lindemuth, daughter of Martin	14

Making a total of 78 persons who surrounded the Lord's table on this eventful occasion.

THE STONE CHURCH.

This large ingathering of souls must have taxed the limited capacity of the old log church to its utmost, and steps were speedily taken to build a new structure.

On September 21, 1803 the following agreement, which is copied verbatim from the original document in the possession of the present trustees, was drawn up:

"Articles of Agreement agreed upon and Concluded this twenty-first day of September, Anno Domini 1803, Between Alexander Shireman and Ulrich Shireman both of Donegal Township in the county of Lancaster and State of Pennsylvania, Mr. . . . and Frederick Bower, Peter Lindemuth, John . . . and John Shertzer, Trustees of the Lutheran Congregation of Maytown Donegal Township, aforesaid for the Purpose of Building a Church in said Town for the use of said Congregation,



THE OLD STONE EVANGELICAL LUTHERAN CHURCH.

After the remodelling in 1853.

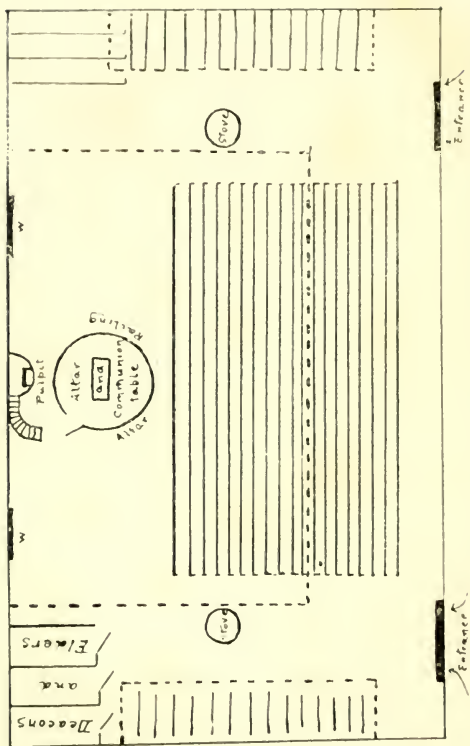


DIAGRAM OF INTERIOR OF THE ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, BUILT IN 1864.
 From descriptions given by old members of the church. Dotted lines indicate the gallery and stairways.
Drawn by Rev. G. P. Coll.

Are as follows (to wit) they the said Alexander and Ulrich Shireman Do hereby Agree to Build the said Church at the rate of One Dollar Per Perch and to Quarry all the stones for said Church and find and provide hewn sand stones for the four corners also to find and Provide all their own tools and wheelbarrows Carts etc. and to haul the water to make the mortar and find tenders etc. all at their own Proper Costs and Charges and also to board themselves and tender at their own expense during the time of Quarrying the stones and build the said Church, they also agree to begin the building on the first day of April next if the weather will admit and begin to Quarry the stones this fall, and not to quit the building until it is finished, they also agree to deliver the hewn stone on the shore on this side the River and the said Alexander and Ulrich Shireman also agree to give security to finish the stone work of said Church in workman like manner. They the said Trustees Do hereby agree to haul all the stones to the place of building and find and provide the sand lime and scaffolding Alexander and Ulrich Shireman are not to . . . for turning the arches over the Doors and windows of said church. In Witness whereof the said parties to these Presents have hereunto set their hands and seals the date above.

Sealed & Delivered
In presense of
JOSEPH KLÖPFER
(CLEPPER)

}	ALEXANDER
	SHIREMAN
	[SEAL]
	ULRICH
}	SHIREMAN
	[SEAL]
	JOHANES STREINER
	[SEAL]
	JOHN SHERTZER
	[SEAL]

Fortunately this valuable document was saved by Mr. C. M. Brown, who at the age of 79 years delivered it into the hands of the church council. According to the agreement these men began the work, and the excavations for the foundations were made in the upper end of the lot in the beginning of April. On April 21, 1804, the corner-stone of the first stone church west of Lancaster, with the exception of the old Donegall church, in this section of the country was laid. It is a great pity that only meager records of this large undertaking can be found. Consistent with their agreement, the builders made all possible dispatch, and in all probability the church was completed in the fall of the year.

The building was rectangular and was what might be termed a one-story structure, having only a ground floor, and very high ceilings. The windows were arched and a gallery extended around the two ends and along the west side of interior, facing Queen street. There were two entrances, at either end of the building, and from these there was a stairway leading up to the north and south gallery.

A pulpit, better known by the present generation as the "Wine-glass pulpit" was built against the the centre of the east wall, and was so high that a

winding stairway was necessary to get into it. Just below this pulpit was the altar, which was inclosed by a circular altar rail around which the members gathered to partake of the holy communion.

In the north corner there were three box pews, with a small door opening into each one, which were reserved and used only by the elders and deacons of the church. On the opposite side, in the south corner, the pews were ordinary benches, as were all the other pews. This corner was usually reserved for the "carriers" at funerals.

The pews were plain and at the top on the back of each one a small shelf was attached, upon which the members in the next pew could rest their hymn- and prayer-books. These pews were very long, extending from the aisles leading from the two entrances at either end of the building.

When the offering was taken, a bag with a little bell attached, fastened to a long, slender pole was used, and when occasion demanded it, the bell was insistingly jingled to call the member's attention from the spiritual to the practical portion of the service. There were also pews under the galleries in the space not taken up by the stairway on either side facing the aisles.

Near the centre of the room in both aisles there were two large stoves of the old "cannon" pattern, which, we are told, but inadequately heated the church.

Separating the front pew from the altar was a neat wood partition which was also provided with a shelf for the books of the members occupying the first pew. The accompanying diagram will perhaps give a better idea of the arrangement of the interior. By referring to the picture of the old church, taken after it was remodelled in 1853 (when the old arch windows were taken out and the square ones put in), the old stone arches and the size of the old windows can easily be seen.

The church was finished by October, and on the 30th day of that month, 1803, Rev. Ernst held his first communion in the new church. He was a progressive man and the stone structure planned by and erected under his supervision is an enduring monument of his earnest labors, as it is also of the founders of our church, of whom it can be said, "they builded better than they knew." How well Alexander and Ulrich Shireman did their work, the massive walls of the church, after weathering the sunshine and storm of a hundred years, silently but eloquently speaks for them. The workers have gone to their reward, but their work remains a



ALEXANDER SHIREMAN.
Builder of the Stone Church, 1804.



REV. W. GERHARDT, D. D.

1847-1850

The oldest living pastor of St. John's
Evangelical Lutheran Church.



REV. W. G. LAITZLE

1855-1856



REV. J. W. EARLY

1862-1868.



REV. F. F. HOOVER.

1868-1870

lasting tribute to their faithful and painstaking labors. Rev. Ernst's work in this charge covered a period of four years, and during the last year of his service he was also instrumental in building the stone church in Elizabethtown, and about the middle of the year 1806 he left the field.

REV. PAUL FERDINAND KRAMER.

1806-1812.

Rev. Kramer was called from Lykens Valley, and preached his introductory sermon in Maytown, November 2, 1806.* He was an active worker, and judging from his records took a keen interest in the details of the work of the congregation. From the treasurer's report dated April 30, 1808, one item, "to expenses for one year's house-rent for the Pfarrwohnung in Maytown to Dr. Wis. Preys, \$26.63c.," shows that the congregation rented a parsonage for him. During his five years' service in this field his communions were large and his records are among the best kept in the "Kirchen Protocol."

* In the following year, 1807, an event of world-wide importance occurred when Robert Fulton's steamboat, "The Clermont," the only steamboat the world could boast of for years, made its memorable voyage on the Hudson river from New York to Albany. Fulton was born in Lancaster county.

In the year 1810 the bell and belfry were added to the church and placed on the south end of the building. His labors in this charge closed in June, 1811, and the following is a brief note concerning him in the Elizabethtown record : "Er wurde von der synode ausgestosen."

REV. WILLIAM GOTTHOLD ERNST.

1812-1815.

Rev. Ernst was called to serve this congregation and preached his "eintrits" sermon March 22, 1812. His first catechetical class numbered 21, who were confirmed by him on September 26, and on the following day, September 27, 1812, took their first communion with the other members, the total number being 83. Judging from the decline in the number of communicants, the work during his three years' service did not prosper, and in October 1815, he accepted a call to Lebanon and left the field.

During Rev. Ernst's pastorate the second war with England took place, beginning in 1812 and ending 1814.

REV. JOHN JACOB STREIN.

1815-1822.

Shortly after Rev. W. G. Ernst left the field Rev. J. J. Strein was called and preached his in-

troductory sermon December 31, 1815. His pastorate continued for six years, and his records are the best and evince the greatest care of all in the "Kirchen Protocol." They clearly show that it was the custom to have but one communion season a year. During his pastorate the attendance at these services was large and shows a steady increase.

While pastor of this congregation, the Ministerium of Pennsylvania, to which this church belonged, in the year 1818, led a movement in which it declared that it was "desirable that the Evangelical Lutheran synods in the United States should in some way or other stand in closer connection with each other." The plan was submitted to the other synods for consideration and approval, a convention was called, and the General Synod of the Evangelical Lutheran church in the United States was formally organized at Hagerstown, Md., October 22, 1820.

On November 19, 1822, Rev. Strein resigned, according to the Elizabethtown record, because "of quarrels in the congregation, which he did of his own free-will."

REV. JOHN SPECK.

1823-1827.

Rev. Speck was called to the Maytown and Elizabethtown charges in 1823. Gross carelessness and neglect marked his four years' ministry. A note on page 129 of the "Kirchen Protocol" records the following: "Children baptized, recorded by request of parents because Rev. J. Speck through carelessness neglected to record them when their preacher."

An important fact in connection with this charge against the minister, is brought to light by the discovery that page 59-60 of the "Kirchen Protocol" has been carefully *cut out close to the binding*, which a casual observer would hardly notice. This page was cut out of the section devoted to "baptisms," which seems to clearly indicate that when Rev. Speck was notified of his expulsion from synod and from the ministry as well, he wilfully and maliciously mutilated the church book by cutting out this record of baptisms to vent his spite upon the people who had brought charges against him.

Through his cupable negligence he did great harm to both congregations. It is said that one of his favorite pulpit admonitions was "Ihr müssen

nicht thuen was ich thue; ihr müssen thuen was ich sage" (you must not do as I do, but you must do as I say). In 1827 he was "expelled from the synod for destroying the congregation," and when he received the notice of his dismissal he humorously remarked; "mit speck fangt man gewöhnlich die mäuse, aber diesmal haben de mäuse den speck gefangen." During his pastorate (save the mark) in the year 1823 the Ministerium of Pennsylvania withdrew from the General Synod on account of the antagonism in the rural districts, who feared that what they thought was a centralization of the ecclesiastical power might take from them their congregational privileges.

REV. FREDERICK RUTHRAUFF.

1827-1833.

In December, 1827, Rev. Rauthrauff assumed charge of the Maytown congregation, which he served for five years and five months. He was an earnest and zealous worker and quickly restored the congregations from their disordered to a more orderly condition, and his first communion held in Maytown on Whitsunday, 1828, was very large, considering the harrowing experiences undergone during Rev. Speck's maladministration, the total

number being eighty-nine. Up to this time no mention had been made upon the records of the existence of a congregation at Rohrerstown.*

This congregation was added to the Maytown district and was served by Rev. Ruthrauff at odd times, the records being very intermittent.

In this year 1828, the first sunday-school was formed, and in 1830 it was regularly organized. (For account of this see the history of the sunday-school appended). He served the following charges: Manheim, Marietta, Elizabethtown, Mount Joy, Maytown and Rohrerstown.

He was called to Gettysburg, and on April 29, 1832, he closed his labors in this field. Later on through his persevering efforts, with the assistance of ten other ministers of the Lutheran church, among whom was another minister who served this congregation, Rev. Wm. G. Laitzell, the Evangelical Lutheran Synod of East Pennsylvania was organized at Lancaster, Pa., May 2, 1842, and Rev. Frederick Ruthrauff became its first president.

This pastorate closes the records in the Kirchen

* Rohrerstown at this time was a small village, which together with Richland, an adjacent village, was incorporated into Mount Joy when it became a borough in 1851.—[Evans' History of Lancaster County.]

Protocol which covers the period from 1767 to 1832.

In 1832, Pennsylvania College, the oldest Lutheran educational institution in the United States, was founded at Gettysburg, Pa.

In the Elizabethtown church record we find that Rev. Frederick Ruthrauff's successor was Rev. John Hermann Bernheim, who was called to the charge in August 1832, but no mention is made of him in the Maytown church record, and no ministerial acts are recorded by him, nor is there any mention made of any rupture in the friendly relations hitherto existing between these two congregations. A brief note in the Elizabethtown record states that in 1833 he built the parsonage in that town, and that he served that congregation until October 23, 1838, when he left the field. It is quite evident that there must have been some misunderstanding and dissatisfaction between the two congregations, though this may not have occurred until the following year, and he may have served the congregation in Maytown from 1832 to 1833, when the misunderstanding occurred, though no reason for it is recorded.

REV. PETER SAHM.

1833-1837.

On June 30, 1833, Rev. Peter Sahn preached his introductory sermon at Maytown. The few recorded communions held by him show good attendance, but in this respect he, like so many of his predecessors as well as his successors, was very remiss, a fact which is sincerely to be regretted. His baptismal records are fairly well kept. During the last two years of Rev. Peter Sahn's ministry at Maytown, the whole country was plunged into the greatest financial panic, during the administration of President Martin Van Buren, when the losses in New York City alone exceeded \$100,000,000, and the Government itself could not pay its debts. Business and trade was paralyzed, and the shock of this calamity affected the remotest villages in the United States. During this same period another event occurred, which while having no connection with the history of the church, is still worthy of a passing notice. It was Canada's rebellion against English sovereignty in 1837, and it thoroughly aroused the sympathy of the Americans, and many volunteered to assist the Canadians in their effort to throw off their yoke of bondage, in spite of President Martin Van Buren's neutrality procla-

mation. In 1838 England quelled the revolt. Rev. Peter Sahn left the field in the latter part of 1837.

REV. LEONARD GERHARDT.

1838-1847.

On November 4, 1838, Rev. Leonard Gerhardt began his ministerial duties in Maytown, and served this charge faithfully for a period of nine years. His records are among the neatest, and his communions were well attended and were characterized by a deepening of the spiritual life of the members. His ministry was one of steady progress both in spiritual and temporal affairs. In a note, written by Rev. Leonard Gerhardt, at the close of the list of members who communed on May 16, 1841, which numbered 94 souls, he writes: "This communion season was very refreshing and encouraging. A work of grace commenced in Maytown about the middle of March and continued for a considerable time.

The state of religion in Maytown is better now than it has been since I am here (viz. 2½ years). Some of the members of the Reformed church communed with us. This is very encouraging to see our members go hand in hand in the bonds of christian love and fellowship. L. G."

It has been a constant temptation to insert some of these communion lists, but they are long and would hardly be a true representation, for a member might for valid reasons be absent and hence would not have his name recorded, and for fear of causing any dissatisfaction they have been generally omitted, except where there was some distinct bearing in connection with this history.

Among the eleven catechumens who partook communion with the regular members of the church on May 15, 1842, occurs the name of *Monroe Alleman*, who a year or two later, left the congregation and entered upon his studies for the Lutheran ministry at the Theological Seminary at Gettysburg, Pa. He is the only one given to the gospel ministry from this congregation. There is but one mention made of Rev. Monroe J. Alleman in connection with this congregation, which occurred in the minutes of the church council held June 13, 1871, when Rev. G. P. Weaver, then pastor, was "appointed committee to write to Rev. M. J. Alleman, requesting him to assist at the re-opening of the church on the 28th of June." The early years of his pastorate marked an important event in the history of the Lutheran church in the United States, which necessitates a brief retrospect.

The steady growth of the Lutheran church brought about a constant extension of its work, and true to the divine command of its Lord and Master, it took up the commission, "Go ye into all the world and preach the gospel, making disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," and plans were taken as early as 1833 in the General Synod, which met in Baltimore, Md., "looking towards the beginning of organized Foreign Mission work by the Lutheran church in America."

In Hagerstown, Md., at the meeting of General Synod, "The German Foreign Missionary Society in the United States of America" was organized in May, 1837. Later on this name was changed to "The Foreign Missionary Society of the Lutheran Church in the United States of America." It was decided to begin work in southern India among the Hindoos, and Rev. C. F. Heyer was appointed as the first foreign missionary of the Lutheran Church to India in 1840. Because of a proposed connection of the Lutheran Society with the American Board of Foreign Missions, he resigned. The Ministerium of Pennsylvania at this time had also a separate missionary organization, and by it he was appointed to the same field, and in the third year of Rev. Leonard Gerhardt's ministry,

Rev. "Father Heyer" (as he was afterwards known) sailed from Boston, October 14, 1841, and on July 31, 1842 he reached Guntur, in India, where he sowed the gospel seed which has grown a thousand fold.

Just about the time that Rev. Leonard Gerhardt entered upon his work in this field, the Lutherans living in and about Bainbridge formed an organization, and with his assistance the Lutherans and Reformed churches jointly bought the Methodist Episcopal church from Mr. Henry Haldeman, who owned the property, and had for some reason become dissatisfied and closed the doors against the congregation. In 1839, St. Luke's congregation of Bainbridge came into the Maytown and Elizabethtown circuit, and was served by Rev. L. Gerhardt.* Nor was this his only effort in extending the Master's kingdom in this practical way, and the following brief summary taken from the Elizabethtown Record speaks volumes of his energetic work: "During his term (1838-1847) a church debt of — was paid; the new church at Colebrook was built; the Bainbridge Methodist Episcopal church was purchased, and the lecture room in Elizabethtown was built."

* The first Lutheran minister who served St. Luke's congregation at Bainbridge, was Rev. Jos. Heinrich Von Hof in 1838.

With this record, characteristic of godly and indomitable zeal, he ceased his labors in this field November 4, 1847.

REV. WILLIAM GERHARDT, D. D.

1847-1850.

The important work thus left by Rev. L. Gerhardt was turned over into his brother's hands, the Rev. William Gerhardt, who assumed the responsibilities of the Maytown congregation on the very day his brother left the field, November 4, 1847. His records like many of his brother's, appear as though they were made by a copper plate, and it is restful to the eye and brain to turn to these clear-cut and well-written entries, from the many old hieroglyphics found in the "Kirchen Protocol," though in justice to some of the old fathers it must be said that their writing is very seldom excelled.

Rev. William Gerhardt's connection ceased with the Maytown church, November 15, 1850, and the following resolution, found in the "Protocol of the church council of Christ Evangelical Lutheran church of Elizabethtown, Lancaster county, Pa.," explains why he gave up this field: At a meeting of the church council, held March 9, 1850, among other actions taken was the following:

"*Resolved*, That our pastor be requested to re-

sign the congregation at Maytown, for the following reasons, namely,

“1. Because the district is too large and requires too much labor, and

“2. Because this congregation stands in need of more english preaching, and also

“3. Because we find that our pastor does not receive an adequate compensation from the congregation in Maytown.”

This resolution caused the separation of Maytown and Elizabethtown, and the Mount Joy congregation which also was in the “district,” went with Maytown, though Bainbridge remained in the Elizabethtown circuit.

Rev. William Gerhardt, D. D., at the age of 87 is the oldest living minister who served this congregation. He resides at Martinsburg, W. Va.

In 1850 an epidemic of dysentery prevailed in Maytown and ten adults and twenty-three children lost their lives.

EPOCH THE THIRD

1853-1896

THE REMODELLED CHURCH

NEW LEAVES DEVELOPING

ON THE

CENTURY PLANT

THE gradual growth of the work of the church during the past half century, manifested itself in this Third Epoch by a vigorous and healthy expansion and development which brought many changes with it. These clearly show that the members of the Lutheran church of Maytown were of a progressive and self-reliant nature and only needed a leader to direct them in the important work which was to be accomplished. Such a leader they found in the minister who served them at the beginning of this epoch.

REV. JACOB B. CRIST.

1852-1854.

Beginning with the pastorate of Rev. Crist, many important changes occurred in this Third Epoch, which clearly show that the members of the Lutheran church in Maytown were a very progressive and self-reliant people. In all probability the Maytown church was without a pastor until March 1, 1852, when Rev. Jacob B. Crist assumed his duties in this field, and his records while they are neatly written, are very meagre, and nothing much can be gleaned from them. He was an earnest

worker, and recognizing the needs of the growing congregation and sabbath-school, he planned the remodelling of the old stone church to meet those needs, and it was not long ere he was hard at work carrying out his plans, which no doubt accounts for his neglect in keeping better records.

The following paper written by Mr. D. M. Book, is the only record preserved concerning this work, and is herewith copied verbatim as follows:

“To the citizens of Maytown who may be flourishing in the year 1900.

Statistics relating to the remodelling of the *Lutheran Church* in the year of our Lord 1853, and other matters.

Building Committee.

Adam Fletcher, Nicholas Clepper, John Hays, Jacob Bower, John F. Gephart.

Painters.

The paint work was done by Chas. M. and Jno. Brown in highly creditable manner; the remodeling of the building was commenced in May 1853. On the 28th day of August of the same year the basement was consecrated, and four weeks from that day this room will be dedicated to the service of the Lord.

The pastor of the congregation is the *Rev. Jacob*

B. Crist to whom great credit is due for the spirit displayed to have the church modernized.

The work to the building will not cost more than \$750.00.

The health of the country is unusually good at this time taking the season into consideration, yet in some parts of the states they are greatly afflicted with yellow fever; it is committing great ravages in New Orleans as papers which accompany this will show.

There is a very beautiful comet visible in the north-west and has been seen for some two weeks, but at the present writing it has lost much of its brilliance and will soon be among 'things that were.'

Franklin Pierce of New Hampshire is President of the U. S., and Wm. Bigler of Clearfield Co., Governor of Pennsylvania. The village of Maytown at this time, August 31, 1853, numbers 700 inhabitants and some 110 houses.

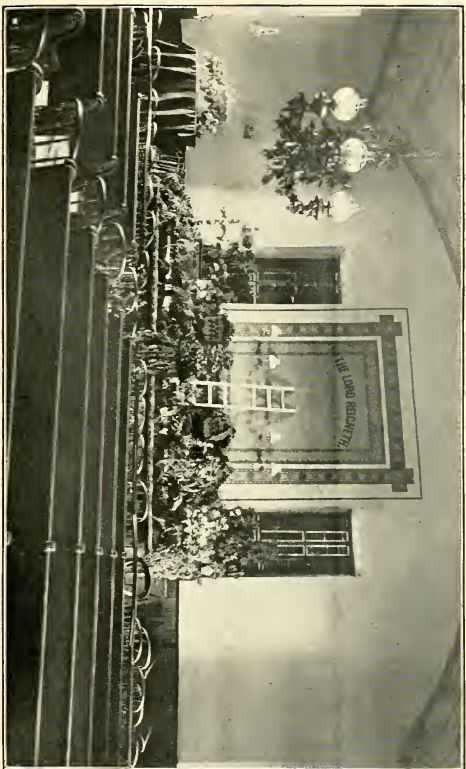
Persons present when this paper, etc., was deposited, all at the time residents of Maytown: Chas. M. Brown, George Murrey, Jr., Nich. Clepper, Fred'k. Fletcher, John Brown, D. M. Book, Dr. G. Wash. Breneman, Jr."

This paper was found beneath the pulpit, when it was removed during the remodelling of the

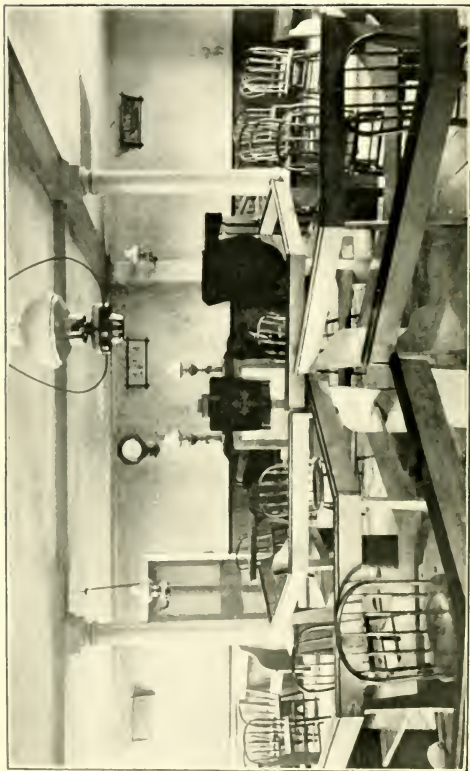
church in 1896. At this modernizing time the old arched windows were taken out and rectangular ones put in as is shown in the illustration on the opposite page. The old galleries, pews, altar and pulpit were removed, and the whole interior remodelled. A floor was put in just above the lower windows which changed it to a two-story structure. The lower floor was consecrated as a sunday-school room, August 28, 1853, and on September 26, 1853, the main audience room was dedicated to the service of the Lord. The accompanying photographs illustrate the full nature of these changes, which were a radical departure from the old established ideas of a house of worship. While it marked the destruction of an old historical landmark, this change enhanced the beauty and increased the efficiency of the church work in manifold ways.

On the first Sunday in October, 1853, Rev. Crist celebrated his first holy communion in the newly dedicated audience room upstairs, and in the following year 1854, he gave up the work and left the field.

In the year 1851, Rev. Morris Officer made his first public effort to awaken the church to an interest in the dark continent of Africa, by inserting "a brief paragraph" in the "Lutheran Observer"



MAIN AUDITORIUM AFTER THE REMODELLING IN 1853.



THE SUNDAY-SCHOOL ROOM AFTER THE REMODELLING IN 1879.

This picture was taken after the room was remodelled in 1879.

of July 18, 1851. It closed with the following pertinent inquiry: "Is the Lutheran church able and willing to furnish the men and means to establish a mission in Africa? or if suitable and willing men can be found, will the church send and support them?"

The valuable missionary station at Muhlenberg, in Liberia, on the west coast of Africa, which was established by this consecrated servant of God, in 1860, and the long and illustrious list of the noble men and women who have given their lives for Africa's redemption, eloquently show how well the Lutheran church answered Rev. Morris Officer's question.

It was during the latter part of Rev. J. B. Crist's pastorate, in 1853 that the Ministerium of Pennsylvania again reunited with the General Synod, very likely because the rural opposition which had caused its withdrawal in 1823, had been overcome.

At this time also the great slavery question was agitating the country, and the now historical names of Stephen A. Douglas and Abraham Lincoln were coming into prominence.

During the year when Rev. J. B. Crist left the Maytown and Mount Joy charges, Commodore Perry made a treaty with Japan, which opened two ports of the sunrise kingdom to American trade,

and it proved to be the opening of that country to western civilization.

REV. WILLIAM G. LAITZLE.

1855-1862.

Up to this time the disagreement between the Elizabethtown and Maytown churches had not been adjusted. On October 1, 1854, Rev. William G. Laitzle assumed the pastoral work of the Elizabethtown charge, and the following account which is copied verbatim from a record written by Rev. W. G. Laitzle and pasted in the Elizabethtown church record, clearly explains the whole situation.

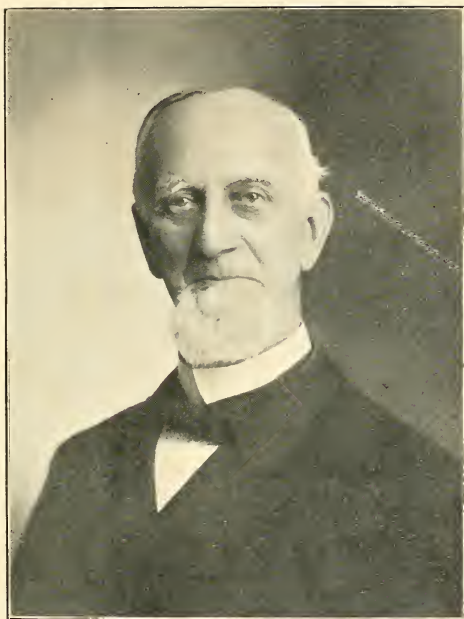
"The congregations composing the pastoral district at this time are Elizabethtown, Bainbridge and Colebrook church. The salary however being small it was decided to make application to conference for another congregation.

"In consequence of the resignation of Mr. Crist, the Maytown district was divided, and Maytown was invited to this charge.

"At a meeting of the congregation the following resolutions were unanimously adopted.

"*Resolved*, That we solicit conference to grant us another congregation to assist in making up a sufficient salary for our pastor.

"*Resolved*, That Mr. John Shaffer be appointed



REV. B. F. APPLE.

1862-1864



REV. GEORGE P. WEAVER, M. D.

1873-1875.

delegate to attend the next meeting of conference to be held at Lancaster and present this request.'

"Conference granted this request, and Maytown was accordingly added to this district. At a subsequent meeting of the conference the church at Mount Joy, which had been served by Rev. J. Crist being vacant, they petitioned conference to permit Rev. Wm. G. Leitzle to accept their congregation and resign the Colebrook church; conference granted this request. The Elizabethtown charge is now composed of the following congregations: Elizabethtown, Bainbridge, Maytown and Mount Joy.

"This arrangement continued for the space of six years, when the pastor, Rev. Wm. G. Leitzle resigned the charge on account of the amount of labor required. The congregation however would not accept the resignation, but proposed and determined to have the services of the pastor every Sabbath. Consequently the pastor resigned all the congregations, the resignation to take effect on the first of June, 1862. The pastoral year however, commences on the first of April, 1862. It was also proposed to take the Colebrook congregation in connection with the congregation at Elizabethtown, provided that that congregation can be obtained.

"It was afterwards found that the Colebrook congregation could not be obtained. The congregation was therefore thrown upon its own resources. Rev. B. F. Appel (who had taken the congregations formerly belonging to this district), resigned his charge in August, 1864, by which those congregations became vacant. The congregation at *Maytown* made application to be reunited to the Elizabethtown district; I commenced preaching for the *Maytown* church in July, 1865. This congregation is again in regular connection with the congregation at Elizabethtown. The Bainbridge congregation would be anxious to be again united with this district as they have been heretofore. The pastor has, however, been averse on account of difficulties with that congregation growing out of a non-payment of salary."

Our church owes Rev. Laitzle a debt of gratitude for this explicit statement of these events, for without it we of the present generation would have been quite perplexed over this period of history. But as it is, he has supplied the needed links which make a clear record of the trend of events of this time.

It appears that there was some controversy about the rights and privileges of members and non-members of the church concerning the use of

the old burying-ground connected with it, and to settle all future disputes regarding this question the following by-laws were drawn up by the vestry:

BY-LAWS OF THE EVANGELICAL LUTHERAN CHURCH OF
MAYTOWN, LANCASTER COUNTY, PA.

Relating to burial purposes, etc.

1st. All regular members in good standing in the Evangelical Lutheran church of Maytown, shall have the privilege of burial in said grave-yard of said church, and also those who are not members of said church but contributing members yearly of said church for the support of the ministry and repairs, shall have the privilege of burial on said ground belonging to said church.

2nd. Regular members of the Lutheran church of Maytown, removing to another place and still contributing or paying to the church in the place in which they live to the support of the same and the ministry thereof (*and there being evidence of the same*) can have the privilege of burial in the grave-yard of said church in Maytown.

3rd. Those members, or those not being members of said church, that will not pay to the support of the ministry and repairs of the Lutheran church of Maytown when called on by the collector or vestry of said church, shall have no privilege and be barred of burial in said ground, unless they pay a certain amount for the ground as the vestry may direct and demand.

4th. And all persons arriving at the age of 21 years by not paying to the support of the ministry and repairs of the church although they be descendants of members of good standing, shall not have the privilege of burial on said ground, unless they pay for the same burial purposes.

5th. All sermons or funeral sermons that shall be preached

by ministers of other congregations in this church, the consent of the vestry shall first be obtained.

6th. That the vestry of the Lutheran church of Maytown shall have the power of appointing one of their number to give permits for burial purposes to all those that are not contributing members and wish to be buried on said ground by their wish or their friends.

Passed and adopted by the vestry of said church the 30th day of June, A. D., 1860.

Attest : C. M. BROWN.

{ ADAM FLETCHER,
JOHN HAYS,
ABRAHAM BULLER,
JOHN RUMBAUGH,
JACOB BOWERS.

In connection with these by-laws, the following record of a receipt given some years later shows how much was charged by the vestry for burial privileges:

"MAYTOWN, *July 29, 1878.*

Received of David B. Wilson, six dollars in full payment for his sole right and privilege and right to bury in lot no. 2, comprising fifteen feet in length by ten feet in width, adjoining that of David Rettew and a part of that plot of ground given by the Maytown Union Cemetery Association to the Evangelical Lutheran church of Maytown."

He was an able and energetic worker, and many improvements were made in the Elizabethtown charge as well as in Bainbridge where he paid off a debt of \$400, and in Mount Joy he paid off a debt

nearly as large. In 1861 he had the parsonage repaired at Elizabethtown, and in connection with it on page 24 of the Elizabethtown church record the following item of interest is found: "In the year 1861 the ladies of the congregation at *Maytown* paid for the papering of two rooms." On March 4, 1861, Abraham Lincoln was inaugurated President of the United States.

Rev. Wm. G. Laitzle kept excellent records, and as his pastorate covered the intensely exciting period when the burning questions of state rights and slavery culminated in the outbreak of the Rebellion, we wish that he had made more frequent mention on the state of the feelings of the people in his charge.

On April 14th, 1861, Fort Sumpter was captured by the Confederates. The effect was electrical and no doubt accounts for the following reference, found at the end of the list of 68 communicants (who partook of the Holy Communion on April 21, 1861, a week later) is the only one he makes to this great event:

"This communion was an impressive one. Some of the members and catechumens are preparing to go to war against the Secessionists and started on Tuesday after communion."

The following year in 1862, Rev. Wm. G. Laitzle, for the reason given in the preceeding pages, re-

signed all the congregations, and a separation of the Elizabethtown congregation from the others followed, and Rev. W. G. Laitzle served that congregation alone.

Up to this time the preaching in German had grown less and less and when Rev. Laitzle closed his work with this charge in 1862, it was discontinued altogether without any serious objections on part of the congregations.

The beginning of the Civil War caused the withdrawal from the General Synod of the four southern synods, who have never returned, and together with four other synods now constitute the United Synod South.

REV. B. F. APPEL.

1862-1864.

Two months after the Maytown charge was made vacant by the resignation of Rev. Laitzle the Rev. B. F. Apple assumed the responsibilities of this charge on August 8, 1862, and his period of service covers two years.

During his ministry the parish consisted of the Maytown, Marietta and Bainbridge congregations. Marietta did not formerly belong to this parish; but as Rev. Darinsetter from Columbia, was the German pastor, the English portion of the congre-

gation of the Lutheran church of Marietta united with the Maytown parish, and had Rev. B. F. Apple preach for them. After Rev. Darmstetter's resignation, a pastor was secured who could preach both in the German and English language and the two congregations of the Marietta church united, and withdrew from the Maytown parish and remained in the Ministerium of Pennsylvania.

In the last year of his ministry at Maytown, events were transpiring in the history of the General Synod the effects of which were to affect this whole parish. At a meeting of the General Synod at York, Pa., in 1864, the Frankean Synod from New York, was admitted into the General Synod, without previously adopting the "Augsburg Confession. It aroused the keenest dissatisfaction among the delegates of the Ministerium of Pennsylvania, and led by Dr. Seiss of Philadelphia, they left the General Synod to report to their Ministerium, who sustained their action.

Up to this time no mention had been made anywhere of any other name in connection with this church, other than "The Evangelical Lutheran Church of Maytown," but in the following record of the church council the first mention of a change occurs:

" MAYTOWN, October 26, 1864.

Pursuant to previous notice, the vestry met at John Cassels, Brother Hays in the chair, the Secretary read a letter, dating Oct. 24, 1864, from the pastor, B. F. Apple, stating that he received a call from congregations in Mt. Bethel, Northampton Co., Penna., and tendered his resignation as pastor of *St. John's Lutheran Church of Maytown*, which is to take effect Nov. 13, 1864—which was accepted only with feelings of deep regret that we part with him. May God through His infinite blessings guide him safely through tribulations, trials and difficulties.

S. L. YETTER, Sec."

There has been as yet, however, no record found stating when and under what circumstances the name "St. John's" was given to the church.

In 1863 he married a young lady from the Maytown congregation, Mary E. Book. On Sunday, June 27, 1863, the entire county was thrown into a furore of excitement by the appearance of a portion of Gen. Lee's army, 8,000 strong, at Wrightsville, where they were for a short time held in check by volunteer companies under the leadership of Col. Frick and others, but the enemy being too strong, the volunteers were compelled to fall back, and on their retreat they burned the bridge across the Susquehanna river, connecting Wrightsville with Columbia, which effectively cut off the threatened invasion. After the burning of this bridge the Rev. B. F. Apple, with many other citizens of Maytown and vicinity, organized a home

guard to help repel this threatened invasion, but though they went to Columbia, their services were no longer needed.

A few days later, July 1-3, was fought one of the world's decisive battles, at Gettysburg, when the "backbone" of the Confederacy was broken, and it put an effectual stop on Lee's northern invasion. The latter part of the year saw the bitter defeat of the Union forces at Chickamauga, September 20, 1863, and the brilliant victory of Gen. Grant's troops at Chattanooga and the storming of Missionary Ridge.

Meanwhile the affairs of the congregation were not making very much progress. Rev. Apple's records show that the communion seasons were increased from one to two within the year. And while the number of communicants did not vary much, yet at the last season he held there were only fifty members present, which caused him to enter the following observation on the general condition of the people:

"The reason why so many were absent to-day from the Communion Table is because they seem to love the World more amid these political excitements than their church and their God. And again, because many by their very actions seem to have reversed the order of our blessed Saviour's Commandment in His memorable Sermon on the Mount, where He says (Matt. vi. 33): 'Seek ye first the Kingdom of God and His righteous-

ness.' But they say, if not in words, but by their actions, 'Seek ye first—*Politics*, and the *World*, then the kingdom of God and His righteousness.' May the infinite God have mercy upon such, and grant them the true knowledge as it is in Christ Jesus their Lord, Amen.

B. F. APPLE."

This communion was evidently the last one he celebrated, and he left the field in August, 1864. Rev. B. F. Apple is at present pastor of St. John's Evangelical Lutheran Church at Stroudsburg, Northampton Co., Pa.

REV. WILLIAM G. LAITZLE.

1865-1866.

In July, 1865, Rev. Laitzle again took up the work of the Maytown charge after the resignation of Rev. B. F. Apple. During this period of his ministry the delegates of the Ministerium of Pennsylvania to the General Synod were refused admittance to that body, and after much discussion and controversy, a convention was called and held at Reading in 1866, and the Ministerium of Pennsylvania was changed into the General Council.

At a Council meeting held March 5, 1866, a significant action was taken by that body, "Bro. Henry Johnstin was appointed by the Vestry in behalf of Evan. Luth. Church to represent the church in the *Temperance Convention* to be held

in the city of Lancaster on the ninth (9) day of March next"—a convincing proof of their earnest interest in the great and all-important question which effects every town in our land.

On April 9, 1865, the dreadful Civil War was brought to an end when Gen. Robert E. Lee surrendered to Gen. U. S. Grant at Appomattox Court House, Va., and on April 14, Abraham Lincoln was assassinated.

Rev. Laitzle's labors lasted only a little more than a year, when he was called to Pottstown, Montgomery Co., Pa., after serving the charge for eight years.

REV. J. W. EARLY.

1866-1868.

In the spring of 1866, Rev. J. W. Early, of Mechanicsburg, Cumberland Co., Pa., was called as Rev. W. G. Laitzle's successor, and he served the congregations for two years.

The pastorate of Rev. J. W. Early marks an important period in the history of the Maytown and Bainbridge congregations. The controversy between the General Synod and the Ministerium of Pennsylvania, in consequence of the admission of the Franckean Synod into the former body, resulted in the organization of the General Council,

and this body, through its Secretary, sent a letter to the Maytown charge making certain offers, presumably for their affiliation with the new organization. This caused a joint council meeting of the Maytown and Bainbridge congregations, and as full minutes were kept of these proceedings they are quoted verbatim :

" BAINBRIDGE, *Aug. 19, 1867.*

"The Church Council met pursuant to notice at the house of S. Hackenberger. Members present : J. S. Horst, S. Hackenberger, George Hackenberger, Elders ; G. W. Hackenberger, Deacon ; C. Gamerling, John Fahs, Trustees.

"By unanimous vote Geo. Hackenberger was chosen Prest. who stated the object of meeting briefly to be for the purpose of appointing a committee, to consult with the Maytown Church Council, on next Saturday, at Maytown concerning the change of Pastor, of our separation with the Elizabethtown charge, the forming of a new charge to consist of this place and Maytown, and also whether we will or will not accept the offer of the Pennsylvania Synod, in a letter sent to Maytown, all agreeable to recommendation of our present Pastor Rev. J. W. Early. The President then appointed S. Hackenberger, John Fahs and Geo. Hackenberger the committee, which was agreed to by unanimous vote of all present.

" G. W. HACKENBERGER,

"Sec'y of Church Council."

The following is the report which this committee presented after meeting the Maytown council :

"We the undersigned committee, who by appointment of the Church Council, visited Maytown to consult with the Lutheran Church Council of that place, on the change of Pastor, etc., would respectfully submit the following report:

"We met the Council of the church according to your instructions on Saturday, 24th of August, 1867. By a unanimous vote it was agreed to separate our churches from the Elizabethtown charge, and to form a new pastoral district to be composed of Maytown and Bainbridge. We took no final action on the offer of the Ex. Com. of the Pa. Synod, because a majority of the committees believed, that as Maytown has no other constitution than that of the General Synod, as recorded in its English Hymn book, and as Bainbridge is constitutionally a General Synod church, it is best to refer the whole matter to a congregational vote, the majority to decide whether we remain General Synod churches, or connect ourselves with the Pa. Synod, and alter our constitutions. It was believed by a majority that the interest of our churches can best be attended to by uniting with some Synod connected with the General Synod if the same financial interest be taken in us as is offered by the Pa. Synod. Agreeable to the constitution an election was published August 25, to be held in two weeks, whether we join the Pa. Synod, or seek connection with a Synod connected with the General Synod.

"Signed,

S. HACKENBERGER,
JOHN FAHS."

"LUTHERAN CHURCH, BAINBRIDGE, }
SUNDAY, *Sept. 8, 1867.* }

"This being the day appointed for an election by the Maytown Committee, Elder J. S. Horst, by virtue of being the seignior elder, in the chair. * * * * The minutes of the previous meeting of the Council was read and adopted. The

report of the Maytown Committee was now read, after which remarks were made by several members, after which the election was held which resulted as follows: For the Pa. Synod, 5 votes. For the East. Pa. Synod, 13 votes. Bro. B. (D. R. Brubaker) was now chosen by unanimous vote to attend Synod as a delegate, to represent our cause. Adjourned.

"G. W. HACKENBERGER,

"Sect'y Church Council."

This caused the final separation of the Maytown and Bainbridge congregations from the Pennsylvania Synod, and also from the Elizabethtown charge, and Rev. J. W. Early resigned from these two congregations. Maytown and Bainbridge connecting themselves in the same month, September, 1867, with the East Pennsylvania Synod, which met in Pottsville, Pa.

A noticeable feature of Rev. J. W. Early's records is the departure from the old method of recording the names of the communicants. He arranged the names in alphabetical order and then ruled lines for the various communion seasons, just as all such records are kept at the present time. His method did not seem to meet with approval, however, for none of his successors for the next thirteen years adopted it. That a similar method is in vogue generally at the present time (1904), proves its practical utility and value. The following note written by Rev. Early in connec-

tion with his last recorded communion, November 10, 1867, under the head of "Remarks," gives us some insight into the affairs of the congregation at this time, and explains in a measure the reference to "the change of pastor," which was one of the questions for discussion by the previously-mentioned Joint Council meeting:

"The slow but gradual increase of the communion list would seem to indicate a healthy growth. But there are those who are not willing to bide the Lord's own good time. Hot-house growth and feverish excitement would suit them better. Others again, as was likewise experienced by a former pastor (Rev. B. F. Apple), prefer their political notions to their church. A congregational meeting having been called, however, without any notice of the object of the meeting being given, an election for and against the pastor was held without his knowledge. He was at once informed of the trick. He immediately resolved to let the majority take their own course, so that he could not be charged with interfering with the future prosperity of the congregation. May God have mercy on those who stand in their own light."

"J. W. EARLY."

Possibly "the slow but gradual increase of the communion list" to which he refers, which in his first recorded communion, November 11, 1866, numbered 19; on his second, March 26, 1867, it had increased to 22; on his last one, November 10, 1867, it numbered 27; may have been a partial cause for the friction which existed between

himself and the Maytown congregation during his pastorate. That the congregation was somewhat to blame for this condition is clearly inferred by his "Remarks."

During this year, 1867, the Tressler Orphans' Home was founded, and the names of two of our former ministers, Revs. Peter Sahn and Jacob Crist, head the list of trustees who applied for the charter.

The separation of the churches from the Elizabethtown charge brought his labors to an end in Maytown, and while it is not very creditable to the congregation, yet as a matter of history, it required an action of law ere Rev. J. W. Early secured the remainder of the salary that was due him. Rev. J. W. Early has retired from the ministry and now lives in Reading, Pa.

REV. F. T. HOOVER.

1868-1870.

On May 24, 1868, Rev. F. T. Hoover began his ministerial labors in the Maytown congregation. His records are well kept. In 1869 he held three communions in Maytown, which indicated a deepening of the spiritual life of the congregation. Heretofore the number of communion seasons recorded never exceeded two within one year.



PARSONAGE OF ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.
The gift of Gen. Simon Cameron.



GENERAL SIMON AND MRS. MARGARET BRUCE CAMERON.



JAMES F. JOHNSTON,
Supt. Sunday-School, 1883-1904.



REV. J. H. HOUSEMAN,
1882-1884.

The records give but little information concerning him, and he gave up this field in the latter part of the year 1870.

A few months before he began his labors with the Maytown charge, the United States purchased Alaska from Russia for \$7,200,000 in gold through the diplomacy of William H. Seward, Secretary of State. And while Rev. Hoover was ministering to his people during his first year's pastorate, science, through the mighty persevering efforts of Mr. Cyrus W. Field, achieved a glorious triumph in binding together two continents with the great American cable, which, after many disheartening failures and at a cost of many millions of dollars, was at last successfully accomplished in 1868. During the second year of Rev. Hoover's pastorate, in 1869, the Pacific Railroad was opened which connected the Atlantic and Pacific coasts.

Eighteen days before he held his communion on April 17, 1870, the Fifteenth Amendment, having been ratified by a requisite number of states, was formally announced as a part of the Constitution.

REV. D. STOCK.

1871-1872.

On April 1, 1871, Rev. D. Stock began his ministerial labors in the Maytown congregation, and

his term of service lasted a little more than a year. One week before he held his second communion, October 15, 1871, at which there were forty members present, the great fire broke out in Chicago, which destroyed \$200,000,000 worth of property, burning 25,000 buildings, and leaving 100,000 people shelterless.

Rev. Stock's stay in this congregation was of short duration, and in the latter part of 1872 he left the field.

REV. GEO. P. WEAVER, M. D.

1873-1875.

On May 2, 1873, Rev. George P. Weaver, M. D., began his ministerial labors in the Maytown congregation. For many years the only musical instrument in the church was a melodeon which was loaned by Mr. Nicholas Peck, who with his sisters were active members in the choir. In 1863 the congregation decided to purchase their own instrument, and collectors were appointed to secure the amount necessary, which was \$45.00. Thaddens Stevens was among the first subscribers, giving \$10.00, and a four-octave melodeon was purchased. The new organ thus bought by subscriptions was the first organ ever owned by the church, and rendered excellent service for 30 years. About the

same time there was also some remodelling done in the church building, though what the changes were is not stated. The following action of the Church Council held in Maytown, June 13, 1874, gives us the only reference in regard to these changes:

"Council met according to notice. Rev. G. P. Weaver in the chair. Rev. Weaver was appointed a committee to write to Rev. M. J. Alleman requesting him to assist in the *reopening of the Church on the 28th of June*. An organ bought by subscription was presented to the Council and accepted as Church property. Bro. A. Buller offered his report; on motion, it was accepted. John Brown was elected Treasurer, H. H. Johnstin Secretary, and N. L. Peck Organist. On motion, Dr. Ziegler was given the privilege of fencing his father's and brother's graves on condition of him giving as a donation to the Church one dollar per foot of ground used.

"H. H. JOHNSTIN, *Sect'y.*"

Rev. Weaver was an active and earnest worker, and his records were carefully kept. At his first communion held in 1873 there were 48 members present. In the next year he held two, the first on January 4, and the second on August 30, when 45 members communed. On May 9, 1875, he held his last recorded communion in Maytown when 51 members were present.

At the time that Rev. Weaver entered upon his work in Maytown, he was also a student at Jeffer-

son Medical College, from which he graduated in 1874, and in the last year of his pastorate 1875, he began the practice of medicine in Marietta where he lived while serving this charge. He also conducted a singing class consisting of about thirty members.

Rev. Weaver closed his labors in this field in the year 1875.

REV. I. C. BURKE.

1876

While the congregation in Maytown was considering the calling of their next pastor, Rev. I. C. Burke, who was located at Columbia at this time, preached for them, and held a communion service on June 4, 1876, at which there were fifty-two members present. He is now and has been for many years the honored pastor of the Third Lutheran Church of Baltimore, Md.

In this year on May 10, 1876, the great Centennial Exhibition was opened in celebration of the one hundredth anniversary of the independence of the United States, in which nearly all the nations of the world took part. It was kept open until November 10, 1876, and was visited by more than 10,000,000 people.

In the same month that Rev. Burke held his



REV. MILTON H. STINE, PH.D.
1880-1882.



REV. C. M. AURAND.

1884-1886.

communion, Gen. Custer and his entire command of 250 men were brutally massacred by an overwhelming force of Sioux Indians who had refused to go upon the reservation as they had agreed in a previously made treaty.

REV. J. V. ECKERD.

1876-1880.

On October 1, 1876, Rev. J. V. Eckerd entered upon his regular ministerial labors in the Maytown congregation. He had been a minister in the Reformed church, which for some reason left and had affiliated with the Lutheran church, and had been serving a church at Eden when he accepted the call to the Evangelical Lutheran church at Maytown. Not wishing to leave the church at Eden, he still continued to minister to its needs, and as he also served the Bainbridge congregation, he could only preach in Maytown every third week.

Of his activity and earnestness there is ample proof; for during his nearly four years' ministry he succeeded in increasing the communicant membership considerably, and he also had the church remodelled in June, 1879. The officers of the church at this time were: John Hays and Henry Johnstin, Elders; H. S. Book and Jesse Klugh,

Deacons; M. S. More and Jesse Myers, Trustees. The carpenter work was done by John L. Hays, Jr. and Benjamin Raumbaugh. The painting was done by C. M. Brown and Abram Buller. The Sunday-school room was also remodelled at this time. (For fuller account see Sunday-school history.)

The New Communion Set.

Until this time the old communion set, which had been given as a free-will offering by the founders of the Lutheran church in 1770, though it had been in service for four years previously, was used. In 1879, after more than a hundred and thirteen years of constant use, it was set aside, and a new communion set (a picture of which is herewith given) was purchased with money realized at a church fair and turkey supper which were held for that special purpose. Since then it has been in use until January 3, 1904.

In the second year of his ministry in Maytown, the Woman's Home and Foreign Missionary Society of the Evangelical Lutheran Synod of Iowa, was organized in Iowa City, Iowa, in 1877, which was practically the beginning of this noble and self-sacrificing organization that has produced such magnificent results in the home and foreign field.

In 1879 the first general convention was held in Canton, Ohio. Rev. Eckerd held his last communion on March 28, 1880, when he left this charge.

REV. MILTON H. STINE, PH. D.

1880-1882.

On April 1, 1880, Rev. Stine entered upon his duties in the Maytown charge, having but recently graduated from the Lutheran Theological Seminary at Gettysburg, Pa. During his two years' ministry several important things were brought about which were of considerable moment to the church. After a lapse of thirteen years we find Rev. Stine the first minister to adopt a method similar to that of Rev. Early, in keeping his communion records, by arranging the names of his members in alphabetical order. Another noticeable feature of Rev. Stine's records is the increased number of communicants, his list being the first to pass the hundred mark, his first communion list numbering 101, the second 104, the third 107. The following notes are taken from his records on the several communions:

"April 2, 1882. The communion was the largest held since I am here. Was assisted by Rev. Shrader. Simon Cameron communed, who is not a member of this church."

"May 28, 1882. The communion held to-day was not as

spiritual nor as large as the others. It having been but seven weeks since our last, many were indifferent. Many removals have taken place. Many were not aware that there was communion, the weather having been inclement at our last service. I was assisted by Rev. Reimensnyder. The whole number in attendance at communion was about 95.

"M. H. STINE, pastor."

The Parsonage.

About 300 feet from the Square in Maytown, on West High street, there stands a two-story brick dwelling-house with a large side yard. In this yard stood the log house in which General Simon Cameron, one of Pennsylvania's most famous statesmen and politicians, was born on March 8, 1799.

About the year 1811 Mr. John Kamp bought the Cameron property, and in 1812 he erected the present brick building, the west wall being built against the old log house. Mr. Kamp was a weaver by trade, and had his loom in the cellar. The old log house he used for a tavern, and the upper front room of the brick house was used for a ball-room. In 1873 the log house was torn down a short time after the last owner, Daniel K. Heisey, purchased the property.

General Cameron had a great love for the home of his childhood, and in his conversations with

some of the old residents of Maytown, often spoke of the old log house in which he was born.

In the second year of Rev. Stine's pastorate, General Cameron purchased the Heisey property, and on his eighty-second birthday, March 8, 1881, he presented the deed for this property to the St. John's Evangelical Lutheran church, to be used as a parsonage. This noble gift was given "In testimony of the love and affection borne by him for the memory of his deceased wife, *Margaretta Brua Cameron*, who was an exemplary member of the Lutheran church."

Rev. John A. Hay, Professor at Gettysburg Theological Seminary, Mrs. Cameron's old pastor in the Zion's Lutheran church at Harrisburg, preached the sermon and made the presentation speech on behalf of Mr. Cameron, and Mr. John Hays responded in behalf of the congregation.

The crayon portraits of General Cameron and his wife (also his gift) hang in a conspicuous place in the parlor of the parsonage. After the house was thoroughly repaired, Rev. Stine was the first minister to occupy the new parsonage.

On April 4, 1881, the church council passed the following resolution relative to the officers of the church :

" *Resolved*, That 3 deacons, 3 elders, and 3 trustees shall con-

stitute the council of said church, including the pastor as president of said body, a majority of the same to constitute a quorum for transacting business."

At this meeting H. S. Book and M. S. Moore were appointed "a committee to procure suitable furniture for furnishing one room in the building as a parlor."

It was the custom at this time for the congregation to elect their pastor to serve them for the period of only one year at a time. Some light is thrown on this subject by the following action of the church council held March 5, 1882:

"On motion of Bro. M. S. Moore it was *ordered* to dispense with election of pastor by congregation this year, but hereafter an election for pastor shall take place on the first Sunday in January that there is preaching."

During the winter of 1881-1882, through Mr. Stine's efforts, a successful lecture course was given, which resulted in a "profit over all expenses of \$33.68" for the treasury of the church.

One other noteworthy event occurred during the first year of Rev. Stine's ministry: with the able assistance of Mrs. Stine he organized the first Woman's Home and Foreign Missionary Society, which has been a great power for good in the church. (For account of this Society, see historical sketch appended.)

Rev. M. H. Stine, Ph. D., is the author of several interesting volumes, the latest from his pen being "Baron Stiegel."

Rev. Stine left the field July 1, 1882. He is at present located at Harrisburg, Pa., as the pastor of the Memorial Lutheran Church in that city.

REV. J. H. HOUSEMAN.

1882-1884.

At a joint council meeting held at Maytown, October 22, 1882, Rev. J. H. Houseman was elected pastor of the Maytown and Bainbridge congregations. At this meeting it was agreed that Maytown pay \$250.00 a year and Bainbridge \$225.00. However, on motion of Bro. Hackenberger, the salary was increased \$25.00 a year, each congregation paying \$12.50 additional. Maytown, therefore, paid \$262.50 and Bainbridge \$237.50.

Rev. Houseman accepted the call, and entered upon his ministerial labors December 1, 1882. He followed his predecessor's plan of recording the communicant members, and of the three services thus recorded by him, the second one held May 12, 1883, which numbered 77, was the largest. Rev. Houseman served these congregations but little more than a year when he resigned and left the field in the beginning of 1884.

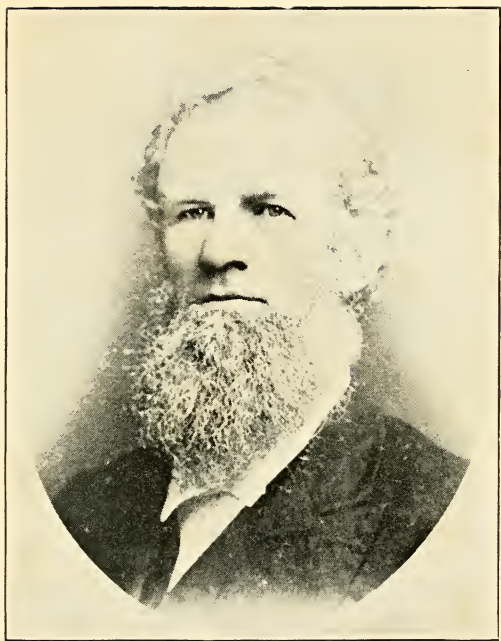
REV. C. M. AURAND.

1884-1886.

On March 29, 1884, Rev. C. M. Aurand preached his introductory sermon at Maytown. He served this charge acceptably for two years, though the communion records do not show any large increase of members, the average attendance for his four recorded communion services numbering 57. In his "Notes on the November communion," he gives an explanation of the causes for this condition. He writes: "This communion was rich in spirituality, but not in members. Some were sick, some away from home, and others indifferent. The presidential election devil had so thorough control of some that our Heavenly Father could not attract their attention. Some were admitted into full communion, for which we praise God."

Rev. Aurand as an author has produced several books on religious topics. The principal one is entitled "Rays of Light."

Though the Council on April 5, 1886, voted to increase Rev. Aurand's salary to \$300.00, as an inducement to serve another year, he did not accept, and on April 12 he handed his resignation to the Council, to take effect on April 25, 1886, when he left the field.



REV. A. H. SHERTZ.

1886-1890.



REV. W. H. HARDING.

1891-1897.

At present Rev. Aurand is located at Martinsburg, Blair Co., Pa., and is serving a charge belonging to the Allegheny Synod.

REV. A. H. SHERTZ.

1886-1890.

Rev. A. H. Shertz began his labors in this charge on November 7, 1886, and his ministry extends over a period of three years and nine months. Rev. Shertz did not follow his predecessor's method of recording the communicant members, but he used the old style of writing out the names of those who communed. The only record of this kind that can be found is dated October 23, 1887, when 64 were present. His observations on this service are self-explanatory. He writes:

"This was a large congregation, but not as many communed as should. The day was pleasant. The Lord seemed to be in the midst of all.

A. H. S."

The neatness and clearness of this record is a decided improvement upon those of his two predecessors, and the great regret is that he neglected to make a record of his other services and other official acts, such as baptisms and marriages, there being only one funeral recorded in the regular church book.

At a council meeting held at this time, Nov. 16,

1887, Mr. H. S. Book urged the adoption of the envelope system for collecting the pastor's salary, which after some discussion, on motion of Mr. Jesse Klugh, was adopted by that body.

At the close of the year 1887, Mr. Nickolas Peck, who for the past thirteen years had served as organist, resigned, and Miss Viola Shetter was appointed to serve in that capacity from the beginning of 1888. In this year the beautiful Mary J. Drexell Deaconess Home of the Lutheran Church was established in Philadelphia, Pa.

Rev. Shertz was a very active pastor, and was also a noted skater, besides being a great lover of horses. His ministry, on the whole, was uneventful, and he resigned the charge July 27, 1890. At present Rev. Shertz is serving the Hooversville charge, Somerset Co., Pa., belonging to the Allegheny Synod.

In the last year of Rev. Shertz's pastorate (1890), a notable event occurred in the manufacture of *Liquid Air* for practical purposes by Mr. Chas. E. Tripler in New York.

REV. WILLIAM H. HARDING.

1891-1895.

A lapse of six months now occurred, during which the church was without a regular pastor, and the

congregations were served by various supplies, the last one on February 15, 1891, being Rev. W. H. Harding, who was a student in the senior class of the Theological Seminary at Gettysburg, Pa. On March 1, 1891, he was unanimously elected to become the pastor of this charge, which he accepted on April 10, and continued as regular supply until after his graduation. On July 1 he took permanent charge, and on July 12 was regularly installed as the pastor of the St. John's Evangelical Lutheran Church. The presiding officers at this service were the venerable President of the Theological Seminary at Gettysburg, Pa., Rev. M. Valentine, D. D., LL. D., and Rev. F. W. Staley, of Middletown, Pa.

Shortly after Rev. Harding began his regular pastoral work, the council, on June 21, 1891, ordered the purchase of a new church record, which was accordingly done. At their next meeting, held November 11, the pastor suggested a revision of "the list of church members, and it was agreed that the new record should constitute such members as commune regularly, pay to support of pastor's salary, and desire to lead a true Christian life. On motion of Bro. Jno. A. Dehoff, the regular time of meeting was fixed on the first Monday evening following the first Sunday of every month."

The revising of the old list of members in accordance with the newly adopted plan, no doubt largely accounts for the small number of communicants recorded at his first service, held November 15, 1891, when but 62 members partook of the holy sacrament.

The new record book selected by Rev. Harding is modern, and the pastor's work in keeping records is so well systematized that much less clerical labor is necessary than would have been required under the old method. From these records it is seen that there was a continual increase in the membership of the church, and from them the following facts have been gleaned: During his pastorate, covering a period of almost six years, Rev. Harding held fifteen communion services, at which the total number of communicants was 1,628. The highest attendance numbered 137, and the lowest 62, as mentioned above, while the average attendance for the entire period was 108.

At this time the Lutheran and Reformed congregations in Bainbridge worshipped in the same building, but at a joint council meeting of these churches held there Aug. 11, 1891, the committee representing the Lutheran church, consisting of "three trustees, John Finlay, Jonas Rutherford

and Christian Hoover, with Bros. William Swan, Henry Schroll and Henry Linton," decided to purchase the half interest of the Reformed church. The sum agreed upon was \$165.00.

It is very gratifying to note the increased care taken in recording in detail the minutes of the proceedings of the church council, and we are greatly indebted to them for the various following items of interest which are gleaned from this particularly interesting period:

On February 8, 1892, Dr. G. A. Harter was elected choir leader by a unanimous vote, in which capacity he faithfully served for a period of more than five years.

At the close of 1890, upon the resignation of Miss Viola Shetter, Miss Miranda Peck was elected organist and served for about one year, resigning in May, 1892. At the meeting held June 13, 1892, the church council, in appreciation of her faithfulness, passed resolutions of regret, and Miss Mabel Houseal was elected, where she rendered faithful service until 1894.

A new innovation was introduced March 8, 1892, when the church council appointed Mr. Henry Tome, Jr., and Mr. John A. Dehoff, as ushers. Previous to this time any member of the council or congregation who happened to be present acted

in that capacity if he felt so inclined, and the service thus rendered was very irregular.

Under date September 5, 1892, the council decided "that \$3.00 be charged for all funerals held in the church of persons who are not members or supporters of the same."

It is pleasant to note the unity and fellowship existing between the various congregations in Maytown, an indication of which is seen in the suspension of the evening service on November 15, 1892, to "join in the Union Thanksgiving Service in the Bethel Church." This is the first mention of such union services being held among the churches, a custom which has been followed with but few exceptions. That the Lutheran church has ever been ready to extend and promote this spirit of fellowship is also shown by the fact that on May 14, 1893, they dispensed with their regular morning service to accept an invitation from the Reformed church to attend their dedicatory services. Nor was this spirit of fellowship limited to the churches of this town, for when, in 1894, the Maytown Choral Union was organized, the use of the Lutheran church was granted them for their meeting.

About this time permission was granted the Aid Society to repair the parsonage in general, and

the whole house was remodelled. (For fuller account, see history of Aid Society appended.)

At a congregational meeting held Feb. 5, 1893, on motion of Bro. Eph. Williams, the pastor's salary was increased twenty per cent.

Hitherto it had been the custom to ring the church bell three times before each regular service, there being an hour's intermission between each ringing of the bell. On March 8, 1893, the council decided to have it rung but twice for regular service.

An event of general importance occurred to all the members of the Lutheran Church of the General Synod in the founding of "The National Lutheran Home for the Aged" at Washington, D. C., on Easter Monday, 1893. To this home all persons aged sixty years or more are admitted upon the payment of an admission fee of \$150 for those over seventy, and \$200 for those under seventy years of age.

An interesting event occurred at the parsonage on Dec. 14, 1895, when Reed Minich Harding was born, this being the first birth at the parsonage.

In the summer of 1895 the work of remodelling the St. Luke's Church at Bainbridge (which had been unanimously decided upon as the result of a motion to that effect made by Bro. David Brubaker and seconded by Bro. Frank Kinsey at a meeting

held July 16, 1893) was begun "in good earnest, and the old church structure was almost entirely torn away. After a summer of exceedingly hard work and self-denial on part of pastor and people, the church was rebuilt and furnished at an actual cost of \$2,700." By the close of the year the rebuilding (practically speaking) of the old church was completed, and out of the ruins of the old was erected the fine and commodious structure of St. Luke's Evangelical Lutheran Church of Bainbridge, Pa. It was dedicated on December 29, 1895, when "the balance of debt (\$600.00) was obligated, and the church was dedicated free of debt."

The names of the Building Committee were as follows: Rev. W. H. Harding, Chairman; Mr. G. W. Hackenberger, Treasurer; Harry Linton, Abraham Bachman, Jr., Harry Hawthorn, Thadius Groff. (Extracts from Bainbridge Church Record.)

The close of the year 1895 found the congregation putting forth efforts along various lines to replenish the church treasury, the auxiliary societies heartily assisting in this work. It has truly been said that "coming events cast their shadows before," and this activity to increase the finances of the church was the shadow cast over the close of the Third Epoch by the new one whose bright day was about to dawn.

EPOCH THE FOURTH

FRUITION, 1896-1904

THE MODERN CHURCH

AND THE

CENTENNIAL ANNIVERSARY

THE great and important changes which occurred in 1891 and the succeeding years very naturally mark this as a distinct epoch. Occurring, as it did, during the latter part of Rev. W. H. Harding's pastorate, it has necessitated the dividing of his ministry into two parts, and without further elaboration we will let the work accomplished speak for itself, and for the man to whose untiring and consecrated efforts these results are largely due.

REV. WM. H. HARDING.

1896-1897.

In the beginning of the year 1896, and in fact for some time previous, the desirability of remodeling the church was a much-discussed topic, which culminated in definite measures towards that end on April 13, when, on motion of Deacon William A. Bontz, "it was unanimously agreed by roll-call of the council to recommend to the congregation the repairing or general remodeling of our church this year."

On April 26, 1896, "after the morning service, a congregational meeting was held to consider the recommendation of council relating to the repairing or remodeling of the church. On motion of

brother James F. Johnstin the congregation unanimously voted to REMODEL the church this year."

Upon this action of the congregation the church council resolved itself into a Building Committee, with the addition of Dr. G. A. Harter, the members of which were as follows :

BUILDING COMMITTEE.

Rev. W. H. Harding, Chairman.

Abram S. Rhoads, Treasurer of Building Fund.

Henry S. Book,	Abram S. Rhoads,
John A. Dehoff,	Wm. A. Bontz,
William Frysinger,	Albert B. Clepper,*
John Wolfe,	George Hall,
John Nieman,	Dr. G. A. Harter.

At a special meeting of council, held a few days later, on April 28, the plans submitted by Mr. J. A. Dempwolf, of York, Pa., were adopted, with some modifications, among which was Mr. Jeffries Shireman's suggestion concerning the large window sashes by which the infant room and church parlor could be thrown open to the main Sunday-school room. The plans thus adopted involved the following changes in the old building:

* A lineal descendant of Joseph Klöpfer, one of the signers of the contract for the building of the stone church in 1804.

1. A large and imposing stone tower, build of lime stone, with light-colored sandstone with rock face, for the corners, procured at Lititz, and the old steeple removed to it from the main building. This stone tower was the magnanimous gift of Elder Abraham S. Rhoads, and was given by him, as the following inscription on a marble tablet placed in the hall of the tower shows: "In grateful memory of God's goodness." The cost of the tower exceeded \$1,100.

When the corner-stone was removed from its original resting-place to the southwest corner of the tower many were the expressions of sorrow and disappointment expressed when it was found that the precious documents it contained were undecipherable, and still more strange that no coins were found in it. This fact gives some credence to the assertions current for several generations, that these coins had been surreptitiously removed the night following the day of its laying.

Rev. Harding prepared a historical sketch of the church, an outline of the proposed changes and other matters of interest, which together with a number of coins, were put in a hermetically sealed box and placed in the stone. Precautions were taken and carried out to insure the safety of the contents until the tower had reached a height where such measures were no longer necessary.

The following is a list of the coins and donors:

COINS.

By Rev. Harding : Columbian half dollar; half dime of 1857; eagle cent of 1858; cent of 1896; a German coin.

By Henry S. Book : Half dollar of 1893; quarter dollar of 1896; 10-cent piece of 1892; 5-cent piece of 1890; cent of 1887; cent of 1895.

By Abram Rhoads : Quarter dollar of 1774; quarter dollar of 1781; half dollar of 1805.

By John Johnstin : Cent of 1798; cent of 1812.

By A. Edw. Archer : British coin of 1730.

By Thos. Haines : Half penny of 1832; cent of 1819.

By John Tome : Spanish coin of 1810.

By Jesse Klugh : Cent of 1822; Canadian cent of 1859; U. S. cent of 1856; half penny of 1809.

By Isaac Carpenter : 5-cent piece of 1883, minus the word "cents;" cent of 1853.

By Wm. Barnhart : Cent of 1828.

Temperance pledge by John A. Buller.

2. The old square window frames were removed and the original arched frames restored, in which were placed the present beautiful and impressive stained glass memorial windows.

The two south windows bear the following in-

scriptions: "In memory of Samuel F. Kame by John Kame and his wife," and "Sacred to the memory of Frederick F. and Catherine E. Klugh." The imposing window with a life-size representation of Martin Luther on the east side was presented by George and Anna Rhoads, "In memory of George and Elizabeth Rhoads," while the other two windows on either side of the Luther window were given respectively by "Catharine Garber and daughter Anna," and "In memory of Henry and Sarah Johnstin by their children and grandchildren." The two windows in the recess, behind the pulpit, are dedicated to "the pastor, Rev. W. H. Harding," and to his wife, "Martha R. Harding." The beautiful and inspiring window showing a life-size picture of Christ on the west side was presented "In memory of David and Sarah Shetter by their children." The two windows on either side of this one were given respectively "In memory of Lawrence and Catharine Beschler by their children," and "In memory of Samuel and Barbara Drabenstadt by Mrs. Anna M. Welchans." (For the memorial windows of the Sunday-school, see history appended.)

3. A recess was added to the north end of the church, which was built by Messrs. Wm. A. Bontz, assisted by Jacob M. Henderson, Isaac Carpenter

and Charles Evans. The ceiling was also torn down and replastered by Mr. Samuel Sload.

4. The walls of the church and Sunday-school were frescoed by Mr. C. Day Rudy, of Harrisburg, at a cost of \$275. The entire wood-work of the church was painted by Messrs. Milton and Harry Shireman and John Brown. Mr. J. F. McCullon, of Lancaster, Pa., did the graining.

5. The old pews were taken out and replaced by heavy quartered-oak curved pews, which were furnished, except those under the gallery, which are straight, by the Grand Rapids Furniture Co., of Michigan. The old mohair pulpit furniture, consisting of a sofa and two chairs, and the old pulpit were transferred to the Sunday-school room, and were replaced by the massive and elegant quartered oak pulpit and three plush-covered chairs, the center one being a beautiful high-backed arm-chair. These, together, with the finely-executed oil painting of Christ the Good Shepherd bearing a lamb on his arm, which covers the entire space between the two windows in the recess behind the pulpit, and painted by the famous artist, Beck, of New York—all these, were the generous gifts of Mrs. Susanna Brandt, in memory of her husband, Mr. Christian Brandt, which fact is inscribed on a silver tablet in front of the pulpit.

A handsome golden oak communion table and two silver offering plates were "presented by the young men of the Sunday-school of '96."

A large Holman pulpit Bible, printed in 1896, was presented by the pastor, Rev. W. H. Harding.

Five dozen folding-chairs were purchased for use in the church; at the same time five dozen large and three dozen small chairs were bought for the Sunday-school and infant rooms.

6. Through the influence of Mr. C. G. Longenecker, a very generous friend, whose identity even to this day has not been made known, presented to the church a Frick eighteen-light chandelier, with prisms, valued at \$215.

7. The old heater was donated to the Maytown Band, and a steam-heating plant was put into the church by the Monitor Steam Generator Manufacturing Co., of Landisville, Pa., at a cost of \$327.

8. The old gallery was lowered a distance of two feet and a half in the rear, and a foot and a half in the front. The old board front was taken out and replaced by a modern banister, the base of which, however, was left intact. As it was not only a rare specimen of the old style of workmanship, but also a historical relic, it being one of the original hand-carved beams of the old gallery when the church was built in 1804.

Another matter of great historical interest is that the present door frames in use, which are also fine specimens of the skillful handiwork of the craftsmen of the 18th Century, were built by the carpenters who assisted in erecting the church in the beginning of the 19th Century, and they are not to be surpassed by those made in the present day.

9. A new carpet was bought to cover the entire floor of the auditorium, hitherto the aisles only being carpeted. This carpet was purchased from Artman, Treichler & Co., of Philadelphia, Pa., at a cost of \$88.

The work of remodeling was begun on June 6, 1896, when Deacon Wm. A. Bontz removed the old pews from the church, some of which later on replaced the benches previously used on the gallery.

The following is a brief list of the men who were engaged upon this work besides those already mentioned :

Mr. Jeffries Shireman * was the chief carpenter, and his assistants were Messrs. Geo. B. Welchans and Ephraim Williams.

Messrs. Abraham Cobaugh and Jacob Dimeler were the stone-masons.

* A lineal descendant of Alexander Shireman, one of the contractors in the building of the stone church in 1804.

Mr. Charles Mayer did the tin work.

The price of ordinary labor was fixed by the council at \$1.10 per day, and great credit and praise is due to the members and others interested in this important work who rendered valuable aid gratuitously in the labor connected with the remodeling of the church.

At first the progress of the work was rather slow, but soon the earnest and willing workers began to make headway, and as the alterations assumed definite form the work was pushed forward more rapidly, and after a period of six months and eleven days was brought to its final completion preparatory to its dedication.

Thus out of the débris resulting from the many alterations of the old church rose the beautifully remodeled St. John's Evangelical Lutheran Church of Maytown, Pa., and the unostentatious elegance and comfort of its interior is excelled by few churches of its size outside of our larger cities. It stands as a magnificent monument of the self-sacrificing, consecrated and earnest labors of the pastor and its people, who can be justly proud of the beautiful church they will bequeath to the coming generations. The entire cost of the remodeling exceeded \$4,400.

On December 13, 1896, the dedicatory services

were held, when the entire debt was paid in cash and subscriptions by the members and friends of the church. The program of that event is herewith given :

SUNDAY, DECEMBER 13, 1896.

10:00 A. M.

ANTHEM—Gloria *Mozart.*

MORNING SERVICE—Book of Worship.

READING OF SCRIPTURE *Ps. xxiv., xlviii.*

Rev. A. H. Shertz, Newry, Pa.

HYMN NO. 491—Book of Worship.

PRAYER.

HYMN NO. 158.

SERMON Rev. F. W. Staley, Middletown, Pa.

PRAYER.

ANTHEM—"The Lord is Great" *Righini.*

FINANCIAL STATEMENT AND OFFERING.

SOLO—"If Jesus is Near" *Mrs. G. A. Harter.*

"Praise God from Whom all Blessings Flow."

BENEDICTION.

SUNDAY-SCHOOL RALLY.

2:00 P. M.

SELECTION Wrightsville Orchestra.

SINGING—"More About Jesus."

SCRIPTURE READING—*Ps. cxvii.* . . J. A. Dehoff, Asst. Supt.

PRAYER Jas. F. Johnstin, Supt

SINGING Infant School.

ADDRESSES BY VISITING MINISTERS.

"BREAKING OF BARRELS" AND COLLECTION.

ADDRESSES BY PASTORS OF TOWN.

SINGING—"Beyond the Ken."

SELECTION Orchestra.

BENEDICTION.

DEDICATION HOUR.

7:00 P. M.

SELECTION Wrightsville Orchestra.

EVENING SERVICE—Book of Worship.

HYMN NO. 18—Book of Worship.

READING OF SCRIPTURES—2 *Chron. vi.*, 18-33 ; *Psalms cxxxii.*

Rev. F. W. Staley.

PRAYER.

ANTHEM—"Great and Marvelous" *Farmer.*

SERMON Rev. W. S. Hinman, Columbia, Pa.

SOLO—"Nearer, My God, to Thee" Mrs. G. A. Harter.

FINANCIAL STATEMENT AND OFFERING.

SELECTION Orchestra.

DEDICATORY SERVICES Pastor.

ANTHEM—"Break Forth Into Joy" *Dunham.*

ADDRESS Rev. A. H. Shertz.

DOXOLOGY.

BENEDICTION.

SERVICES FOLLOWING DEDICATION.

MONDAY—Preaching by the Rev. B. F. Alleman, D.D.,
Lancaster, Pa.

TUESDAY—Preaching by the Rev. A. H. Shertz, Newry, Pa.

WEDNESDAY—Preaching by the Rev. George Scholl, D.D.,
Gen'l Sec'y Board of Foreign Missions, Baltimore, Md.

THURSDAY—Preaching by the Rev. D. M. Gilbert, D.D.,
President of East Penna. Synod, Harrisburg, Pa.

FRIDAY—Preparatory Services, Rev. Milton H. Stine,
Harrisburg, Pa.

SUNDAY, DEC. 20TH—Holy Communion Pastor.

In the following year, 1897, the pastor was instructed to present the old chandelier to one of the home missions, which accordingly was done. About the same time, January 4, Rev. Harding attempted to organize a catechetical class at Rowenna, in which he was not very successful. On May 5, 1897, the pastor sent the following letter of resignation to the council:

"To Joint Council:

"On March 1, 1891, I received a unanimous call to become your pastor, and feeling guided by our heavenly Father, I cheerfully accepted a call which was formally extended. Now after six years of labor among you, which has been wonderfully blessed of God, both by adding souls to our number and in beautifying both houses of worship, we can look back and feel that God truly directs His work and workers. In my relations with you as pastor and undershepherd, I have spent the most precious portions of my life, and having undaunted faith in God, who has been leading, I now feel called of Him, through His people, to accept a unanimous call of St. John's Lutheran church of Williamsport, Pa., I hereby extend to you my resignation, to take effect June 15, 1897."

"Very fraternally,

"Your Brother in Christ's work,

"W. H. HARDING."

The Joint Council accepted this resignation, and on the above-mentioned date he left the field.

Rev. Harding at present is the pastor of Trinity Lutheran church, at Colwyn, Pa., where through his earnest efforts, his congregation, though only a mission church, has recently built a beautiful house of worship.

At the first council meeting held after the charge became vacant the following important action was taken :

“July 5, 1897, on motion of Deacon William A. Bontz, council voted unanimously to recommend to joint council the following propositions for a readjustment of the pastor's salary :

1. That each congregation pay the sum of \$300 salary, and receive preaching once every Sunday, alternating from morning to evening.

2. That if the Bainbridge congregation is unable to pay one-half the salary, then the Maytown congregation shall pay \$400, the Bainbridge congregation \$200, and the congregations receive preaching in the ratio of 4 to 2, thus giving Bainbridge one service each Sunday two out of three, alternating from morning to evening.

3. That if neither of the first two are agreeable or desirable, then the Maytown congregation shall apply for a dissolution of the pastorate and thereby become an independent pastorate.”

These propositions were considered at a special meeting of the joint councils held at Bainbridge July 14, 1897, "without any agreement being reached."

On July 25 the Maytown congregation endorsed the propositions of their council, and that if no satisfactory agreement could be accomplished, "we apply to Synod for a dissolution of the pastorate."

From the records it is evident that no satisfactory adjustment could be accomplished, and on September 27, 1897, on motion of Deacon G. A. Harter, it was resolved that council recommend to the congregation:

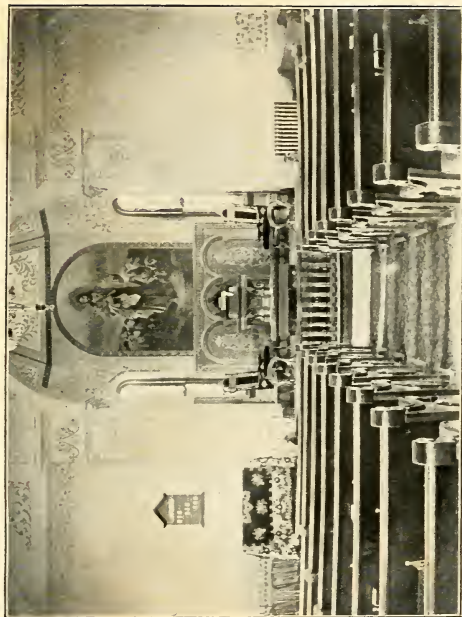
1. That we procure a regular supply, to continue until pastorate is regularly dissolved by Synod.
2. That said supply be continued as our regular pastor after formal dissolution.
3. That the salary of aforesaid pastor shall be \$500 per annum, payable monthly.

These resolutions were unanimously confirmed at a congregational meeting held October 3, 1897.

REV. JULIUS F. SEEBACH.

1897-1900.

On October 3, 1897, Rev. Seebach was called as supply, to continue as such until the difficulties with the Bainbridge congregation should be ad-



MAIN AUDITORIUM AFTER THE REMODELLING IN 1896.



ELDER ABRAHAM S. RHOADS.

Died September 28, 1901.

justed; after which he was to be continued as regular pastor. He took charge of the pastorate November 15, and owing to Synod's delay in settling the differences between the congregations he was not regularly installed, but served them faithfully and well as a supply for two years and six months.

His records were well kept and speak for themselves. From them we glean that in the ten communion services which were held by him there were 1,108 members present during his period of ministry; the average attendance being 110. The highest number to commune was 126, and the lowest was 95.

During his pastorate the old and inadequate envelope method for collecting the pastor's salary was changed at a council meeting held July 11, 1898, when on Deacon G. A. Harter's motion, it was "resolved that the weekly system of payment for preacher's salary be recommended to the congregation," which was adopted. At this meeting a very important action was taken in connection with delinquent church members, when on motion of Deacon John Wolf, it was "resolved that all those who wilfully neglect the privileges and responsibilities of membership in the congregation, both spiritually and financially, for the space of

two years, shall be considered as having separated themselves from the communion as regular members."

At the close of 1898 Miss Jennie Brooks, who had served as organist from 1895 (when Miss Mabel Houseal, the former organist, had resigned) gave up that position, Miss Hallie Buller was elected, and for the past six years she has ably and faithfully served the church in this capacity.

On August 30, 1898, Julius F. Seebach, Jr., was born in the parsonage.

Rev. Seebach, having accepted a call to the St. John's Evangelical Lutheran church of Mahanoy City, Pa., he resigned this pastorate, and on June 1, 1900, he left the field. On September 18, 1902, Rev. Julius F. Seebach was elected secretary of the East Pennsylvania Synod, at Mt. Holly Springs, Pa.

REV. GEORGE PHILIP GOLL.

1900-1904.

Having received a unanimous call to become the regular pastor of St. John's Evangelical Lutheran Church of Maytown, Pa., Rev. Goll entered upon his ministerial duties June 24, 1900. He had been a missionary in Liberia, on the west coast of Africa, from 1887-1898. In 1899, he was a member of a government commission under the direction of

Prof. O. F. Cook and Mr. G. N. Collins, which was sent by the Department of Agriculture to study the economic plants and products of Porto Rico, when he made a collection of over 2,000 specimens of the phanerogamous (flowering) plants of that island for the U. S. National Museum in Washington, D. C.

On September 9, 1900, by permission of the President of the East Pennsylvania Synod, Rev. J. A. Singmaster, D. D., Rev. Goll was regularly installed as pastor of the Maytown congregation, Revs. M. H. Stine, Ph. D., and D. H. Geiser, both of Harrisburg, Pa., performing the installation service.

At the next session of the East Pennsylvania Synod held at Gettysburg, Pa., by a unanimous vote the Maytown and Bainbridge charge was dissolved, and St. John's Evangelical Lutheran Church of Maytown became an independent congregation on Monday, October 1, 1900.

It is the custom now to hold quarterly communion seasons, which are usually held on the first Sunday in the quarter, and from the records covering a period of three and a half years, the following data is gleaned: During this time 15 communion services were held, and a total of 1,635 members partook of the holy sacrament,

making an average of 109. The lowest number was 75; while the highest number, and also the largest in the history of the church, was 144. It was held on July 5, 1903, a little over 100 years after Rev. John Frederick Ernst confirmed the largest catechetical class in the history of the church, May 28, 1803. At this service the pastor was assisted by Rev. Milton H. Valentine, D. D., of Philadelphia, Pa. He also baptized Margaret Goll, the infant daughter of Rev. and Mrs. Maude B. Goll, who is the first girl born in the parsonage, February 15, 1903.

Nor has the congregation been lacking in its contributions toward the benevolent objects of the church, as the following tabulation of the past four years shows :

1900.	Total benevolence	\$146.26
1901.	"	"	178.79
1902.	"	"	160.33
1903.	"	"	205.00

Grand total to end of Synodical Year . . \$690.38

It is gratifying to note that many of our members have adopted the plan of systematic giving toward meeting the Synodical apportionment, quite a number giving much more than the plan calls for, and others, alas, do not seem to have awakened to their responsibility in this important matter.

The Pan-American Exposition held at Buffalo, N. Y., in the year 1901 will ever be memorable in the history of our country because of the tragic assassination of President William McKinley on September 6, who died a week later, September 14, 1901. While the whole country was mourning this untimely death of its executive officer, the congregation of St. John's church in Maytown were again called upon to mourn the loss of one of its most honored and faithful members and officers, Elder Abraham S. Rhoads, who was called from his earthly labors to his heavenly reward September 28, 1901, at the advanced age of almost 78 years.

His death was a great loss to the church, and was keenly felt by the members, and on October 7, 1901, resolutions of respect and condolence were unanimously adopted by the council on behalf of the congregation, which were entered upon their minutes, and a copy was also given to his relatives.

Up to this time there had stood on the corner of the lot on the south side of the church, just across an alley on Queen street, an old, dilapidated building belonging to the Lindsay estate, which had been used as a cigar shop. It had become an eyesore to the members, and late in the fall of 1901 this property was to be sold at public auction, and

the council instructed its treasurer, Elder William Frysinger, to buy it, which was accordingly done, and the property was bought for \$645. In the following year, 1902, the trustees were authorized to sell the house and lot, with the exception of 100 feet nearest the church, and in March Mr. Abraham Fletcher bought it for \$450. In May the old building standing on the upper end of the 100 feet of the lot retained by the church was torn down, and in June the trustees were empowered to build on this lot a wagon-shed 60 feet long with six stalls. The tearing down of the old shop enhanced the beauty of the church, and has added very much to the general appearance of the whole property. As the centennial year of the building of the stone church was rapidly drawing near, active measures were adopted by the council for a fitting celebration of that event.

In the council meeting held on March 2, 1903, a motion made by Dr. G. A. Harter and seconded by brother Edward Fitzkee, recommended the appointment of a committee on historical research by the congregation preparatory to our centennial anniversary in 1904. At a congregational meeting held on March 21, 1903, the pastor presented the above question to the members, and the motion of brother William A. Bontz to hold the centennial

anniversary was carried unanimously. Brother C. G. Longenecker's motion that the council should appoint a committee on historical research was also carried. The president of council, elder John A. Dehoff, then made a statement of the financial condition of the congregation, and presented a recommendation of the council that the debt of \$600 which had accrued from unpaid subscriptions for the remodelling of the church in 1896 amounting to \$350.00; from expenses incurred by the purchase of the Lindsay property, and for general running expenses of the church, be paid before the anniversary. On motion of Deacon Harry Yeagle it was unanimously decided to "clear the church of all debt before our anniversary in 1904." At this meeting and at a subsequent one subscriptions were taken for this purpose, and the whole amount was provided for.

At a meeting of the council held May 4, 1903, the following committees were appointed: "Finance committee, brothers Dehoff, Frysinger and Yeagle; Historical committee, Rev. Goll, Dr. G. A. Harter, and J. Frank Johnstin." How well these committees have performed the work assigned them the coming anniversary will show in the liquidated debt and in the completed history which will be placed in the hands of all those who care to read it.

In accordance with a resolution presented in council by Elder John A. Dehoff on April 6, 1903, authorizing the purchase of two new musical instruments for the church and Sunday-school, steps were taken toward that end. On January 10, 1904, the Sunday-school purchased a fine Estey organ at a cost of \$100. The Aid Society then decided to assist in securing a suitable organ for the church, and among the many successful plans for raising funds, a very fine silk "crazy patch" quilt was made by some of the ladies, on the lower side of which, a broad ribbon bearing the names of all those contributing toward this fund, forms a square border. The final disposition of the quilt will be made at a public auction.

After due deliberation it was decided that it would not at this time be advisable to purchase a pipe organ, which was ardently desired by many. The purchase of a handsome two-manual and pedal Estey philharmonic reed-organ, with pipe-organ top, was made possible through the generous gift of Mr. Andrew Carnegie, of New York, to whom Rev. Goll had written for assistance, who offered to pay half the cost of the instrument selected at that time. Owing to the liberal terms of Messrs. Yohn Bros., of Harrisburg, Pa., through whom the organ was purchased, the present beautiful instru-



REV. JULIUS F. SEEBACH.

1897-1900.



MRS. ANNA WELCHANS,
President of W. H. & F. M. Society, 1882-1904.

ment was selected at a special price, which the Aid Society unanimously agreed to furnish. This beautiful and wonderfully sweet-toned organ will be dedicated at the beginning of the week of the centennial anniversary, Sunday morning, April 17, 1904.

Another historical event occurred at a congregational meeting held March 20, 1904, when Dr. G. A. Harter, President of Council, presented the recommendation of that body for the adoption of the individual communion service in St. John's Evangelical Lutheran Church.

Bro. J. Frank Johnstin made the motion, which was seconded by Bro. John Wolfe, "that the individual communion service be adopted by the congregation," which motion was carried without a single dissenting vote.

On Palm Sunday, March 27, 1904, the beautiful aluminum individual communion service was presented to the congregation by Mrs. Alice Dehoff, to whom belongs the credit of securing the funds for its purchase.

A brief history of the various communion services used by the church since its founding will not be out of place. The first communion service had been used by the congregation for a period of 113 years, from 1766 to 1879, when it was replaced

by another service, which was used for the past quarter of a century, from 1879 to 1904. On Easter Sunday, April 3, 1904, the new individual communion service was used for the first time.

The committee to prepare a fitting programme for the celebration of the centennial anniversary, which was appointed by the council March 7, 1904, consisting of brothers Dr. G. A. Harter, chairman, John A. Delhoff, and the pastor, Rev. George P. Goll, decided to devote an entire week, from Sunday, April 17, to April 24, for the celebration, which embraces the special day of the laying of the corner-stone, April 21.

And now we turn the last leaves of this century plant. Its history of one hundred and thirty-nine years have been as carefully and painstakingly written as time and incomplete records would allow, and with its shortcomings and incompleteness it is now sent on its mission to the present and coming generations of consecrated and loyal members of the St. John's Evangelical Lutheran Church of Maytown, Pa., with the earnest prayer that it will inculcate a greater reverence for the past, undaunted courage for the present, and a bright faith and hope for the future. And if the grand record of the past shall be an incentive to

those of the present to emulate and surpass what has been accomplished with nobler and more consecrated effort for the extension of the kingdom of our Lord and his Christ, so that a fuller, completer and more strenuous history of achievement may be passed on to the coming generations, this little book will have accomplished its humble mission, and we close the record with the beautiful poem which follows, "the truth of whose prophecy those living in the year 2004 will be able to verify, and perhaps after adding another century's history may deem it worthy enough to pass onward to the next."

"Where, where will be the birds that sing

A hundred years to come?

The flowers that now in beauty spring,

A hundred years to come?

The rosy lips, the lofty brow,

The heart that beats so gayly now,

Oh! where will be love's beaming eye,

Joy's pleasant smile, and sorrow's sigh,

A hundred years to come?

"Who'll press for gold this crowded street

A hundred years to come?

Who'll tread yon church with willing feet

A hundred years to come?

Pale, trembling age, and fiery youth,

And childhood with its heart of truth,

The rich, the poor, on land and sea,

Where will the mighty millions be,

A hundred years to come?

" We all within our graves shall sleep
 A hundred years to come?
 No living soul for us will weep
 A hundred years to come?
 But other men our lands will till,
 And others then our streets will fill,
 While other birds will sing as gay,
 And bright the sun shine as to-day,
 A hundred years to come!"

LIST OF COMMUNICANTS, JANUARY 1, 1853.

Geo. Lehman,	Mary Shireman,
Saul Drabenstadt,	Catherine Alleman,
John Hays,	Barbara Book,
James McClure,	Elizabeth Johnstin,
John Smith,	Sarah Johnstin,
Abraham Smith,	Elizabeth Crist,
Wm. Hentz,	Susan Albright,
John Alleman,	Ester Buller,
Abraham Buller,	Christian Lehman,
Christ. Lentz,	Mrs. Drebenstadt,
Saml. Oberlin,	Susan Gopher,
Jacob Lindemuth,	Jane Clepper,
John Stoner,	Eliza Hays,
Adam Fletcher,	Mary Lynch,
Elizabeth McClure,	Catherine Clepper,
Mrs. Klugh,	Margaret Willson,
Ester Lightner,	Pastor J. B. Crist.
Mary Lentz,	Total—35.

LIST OF MEMBERS, JANUARY 5, 1904.

Alexander, Miss Mamie,	Dehoff, Miss Mary,
Beschler, Christian,	Dietz, Miss Bertha,
Beschler, Miss Mary,	Drace, Mrs. Amanda,
Billet, Mrs. Jacob,	DeLong, Mrs. Annie,
Blessing, Miss Annie,	Eisenhart, Edward,
Bontz, William,	Eisenhart, Mrs. Edward,
Bontz, Mrs. William,	Eater, Mrs. George,
Book, Mrs. H. S.,	Ely, Mrs. Margaret,
Book, Miss Lizzie,	
Bowers, Mrs. Harry,	Fackler, Miss Sallie,
Brandt, Mrs. Susan,	Farmer, Clayton,
Brandt, B. T.,	Farmer, Mrs. Clayton,
Brandt, Mrs. B. T.,	Fitzkee, Edward,
Buller, Miss Alice,	Fitzkee, Mrs. Edward,
Buller, Miss Hallie,	Fitzkee, Reuben,
Buller, Miss Ella,	Fitzkee, Miss May,
Buller, Harlan,	Fletcher, Henry,
Buller, Miss Blanche,	Fletcher, Mrs. Henry,
Buller, Mrs. Annie M.,	Fletcher, Emlin,
	Fletcher, Mrs. Emlin,
Clepper, Albert,	Flick, Mrs. Mary,
Clepper, Mrs. Albert,	Francis, Mrs. Emarina,
Clepper, Miss Mary,	Frank, Mrs. Roberta,
Clepper, Miss Catherine,	Frysinger, William,
Clepper, Miss Minnie,	Frysinger, Mrs. William,
Curren, George,	
Curren, Jacob,	Garber, Mrs. J. A.,
	Garber, Miss Annie M.,
Dehoff, John A.,	Garber, Miss Josie C.,
Dehoff, Mrs. John A.,	Geltmacher, Mrs. R.,

Glattacher, John,	Houseal, Mrs. Cecilia,
Glattacher, Mrs. John,	Hulsinger, Mrs. Sarah,
Glattacher, Miss Katie,	
Glattacher, Isaac,	Johnstin, J. Frank,
Gochenaur, David,	Johnstin, Mrs. J. Frank,
Gochenaur, Harry B.,	Johnstin, Miss Bessie,
Gochenaur, Mrs. David,	Johnstin, Samuel,
Gochenaur, Mrs. Mary,	Johnstin, Mrs. Leah,
Gochenaur, Miss Mollie,	Johnstin, Mrs. John,
Goll, Mrs. Maude B.,	Johnstin, Thomas,
Grove, Mrs. Amos,	Jacobs, Mrs. John,
	Johns, Albert,
Haines, Mrs. Thomas,	Johns, Mrs. Albert,
Hake, Miss Agnes,	
Hall, George,	Kame, Mrs. Alice,
Hall, Mrs. George,	Kame, Mrs. Clem.,
Hall, Miss Olivia,	Kame, Harry,
Hall, Mrs. Lewis,	Kame, John W.,
Harter, Dr. G. A.,	Kame, Mrs. John W.,
Harter, Mrs. G. A.,	Keener, John,
Hays, Mrs. Luther,	Keener, Mrs. John,
Heisey, Mrs. Fanny,	Kautz, John,
Heisey, Miss Minnie,	Keiser, C. C.,
Heisey, Mrs. Laura,	Keiser, Mrs. C. C.,
Hester, Mrs. Barbara,	Klugh, Mrs. Horace,
Hester, Mrs. Winfield,	Klugh, Jesse,
Hester, Miss Bertha,	Klugh, Mrs. Jesse,
Hester, Miss Frances,	Koehler, Mrs. Blanche,
Hester, Brantly,	Kraybill, Ira,
Hinkle, Mrs. Harry,	
Hoffman, Mrs. Jacob,	Leese, Christian,
Houseal, Mrs. Arbel,	Leese, Mrs. Christian,
Houseal, Miss Mabel,	Levenight, Mrs. Belle,
Houseal, Miss Margaret,	Long, Mrs. Annie,

Longenecker, C. G.,	Roath, Mrs. Charles,
Longenecker, Mrs. C. G.,	Roland, Miss Lizzie,
Longenecker, Howard,	
Longenecker, Mrs. Clinton,	Shepp, Mrs. Fyetta,
Loucks, Mrs. Clayton,	Shireman, Mrs. Flora,
Loucks, North,	Sload, Mrs. Samuel,
	Stark, Miss Ella,
Markline, John,	Straley, Charles,
Masterson, Mrs. Irvin,	Straley, Mrs. Charles,
Mathias, Mrs. John,	Strickler, Mrs. R.,
Mayer, Mrs. Charles,	
McClure, James F.,	Tome, Mrs. Henry,
McClure, Mrs. J. F.,	Tome, John,
Miller, Mrs. M.,	Tome, Mrs. John,
Miller, Miss Lillie,	Tome, Charles,
Mathias, John,	
Mathias, Miss Sarah,	Warner, Geo.,
Mathias, Miss Mary,	Warner, Mrs. Geo.,
	Weiser, Samuel,
Neidigh, Mrs. Wm.,	Weiser, Mrs. Samuel,
Neiman, John,	Welchans, Miss W.,
Neiman, Mrs. John,	Wilgus, Mrs. Amanda,
Ney, Amos,	Williams, Ephraim,
Ney, Mrs. Amos,	Wolfe, Isaac,
	Wolfe, Mrs. Isaac,
Otto, Miss Katherine,	Wolfe, Miss Minnie,
	Wolfe, Miss Fannie,
Paules, David,	Wolfe, John,
Paules, Mrs. David,	Wolfe, Mrs. John,
Paules, Miss Sallie,	Wolfe, John, Jr.,
Paules, Hiram,	
Peck, Mrs. Nicholas,	Yeagle, Harry,
Roath, Mrs. John R.,	Yeagle, Mrs. Harry.

ST. JOHN'S EVANGELICAL LUTHERAN SUNDAY-SCHOOL.

More than three-quarters of a century ago, in the year 1828, the first Sunday-school in Maytown was organized by Mrs. John Hastings. The log school-house in which she taught her scholars was located on the lot where later on the double brick school-houses were built, and these many years afterward were converted into the dwelling-houses now owned by Mr. David Gochenour.

In 1830 the first Lutheran Sunday-school was organized, with Mr. John Brown and Mr. John Stoner as superintendents, who served from 1830 to 1838, but the meetings were rather irregular.

It was not until the year 1838 that the Sunday-school was regularly organized, as is shown by the original Constitution found in the archives of the Sunday-school, which we quote in full.

**Constitution of the Evangelical Lutheran Sunday-school of
Maytown, Pa.**

ARTICLE I. This Sunday-school shall be styled the "Evangelical Lutheran Sunday-school of Maytown," and shall be under the supervision of the vestry of the Lutheran Church of Maytown.

ART. II. Its officers shall consist of two superintendents, one secretary, one librarian, and a treasurer.

ART. III. One of the superintendents shall preside at all meetings, and in their absence the secretary shall officiate.

ART. IV. The secretary shall keep a book in which all the proceedings of the Sunday-school shall be recorded.

ART. V. The treasurer shall keep regular accounts, and present reports whenever required.

ART. VI. Children of all denominations shall be received into this school, and they shall be taught the pure principles of Christianity agreeably to the doctrines of the Lutheran Church.

ART. VII. The Bible and the Lutheran Church Catechism shall form the basis of instruction in the Sunday-school.

ART. VIII. The librarian shall take charge of the books and keep a catalogue of the same.

ART. IX. Strict order and discipline shall be observed by both teachers and scholars, and should any be found guilty of misbehavior in Sunday-school they shall be suspended for a certain time, and if during that period they should come forward, confessing their faults and promise to do better in future, they shall be received again, but if not, then they shall finally be expelled from the school.

ART. X. The school shall be opened every Sabbath at such hours as the teachers may agree upon.

ART. XI. All the teachers of this school must be such as the vestry of the Lutheran Church may approve.

ART. XII. The school shall be opened with singing and prayer, and closed with the same.

ART. XIII. A majority of the teachers, with the approval of the vestry of the Lutheran Church, may amend and enlarge the foregoing Constitution.

ART. XIV. All the officers of the school must be taken out of the body of the teachers of the school.

Signed, Fanny Ober, George Shriner, Abraham Buller, C. A. Book, Frederick Clepper, Elizabeth Brown, James Johnstin, Sarah Johnstin, C. A. Yetter, John Hays, Mary Johnstin, Collin McCurdy, Jane Clepper, Christian Lantz, Ann E. Jeffries.

Great credit is due to the foresight of Mr. John C. Willson, in recognizing the historical value of this document and in securing the correct date of its adoption. The members of the Sunday-school of the present generation and those of the future owe him a debt of gratitude which can best be repaid by his successors in the office of secretary, using the same thoughtful care in keeping and preserving the records of the future.

The signers of the above constitution were its officers and teachers, with brothers John Hays and John Stoner, who served from 1838 to 1854 as its superintendents.

From the "Librarian's class book for the Evangelical Lutheran Sunday-school, Maytown, August 4, 1846," we copy the names of the teachers at that time:

Frederick Clepper,	Philip Hess,
Collin McCurdy,	John Gephart,
Christian Lentz,	John Brown,
James Johnstin,	Elizabeth Brown,
John Hays,	Mary Johnstin,
John Stoner,	Ann Elizabeth Jeffries,
Catharine Yetter,	Catharine Book,
Sarah Johnstin,	Jane Clepper,
Fanny Ober,	Elizabeth Montgomery,
Barbara Book.	

In the beginning of 1854 the members connected themselves with the American Sunday-school Union, and for a period of nine years it was known by the title given in the first Article of the Constitution, which was adopted in this year, viz.: "This school shall be known by the name, style, and title of the Union Sunday-school of Maytown, auxiliary to the American Sunday-school Union in Philadelphia;" and on "April 24, 1854, the following officers were elected to serve until Easter Monday, 1855." The names of the scholars and their ages are also added:

Superintendents.

Rev. Jacob B. Crist,
John Stoner,

John Hays,
John F. Gebhart.

Librarian.

Henry E. Klugh.

Secretary.

E. H. Green.

Treasurer.

Jacob Bower.

Male Teachers.

** Jacob S. Roath,
John Hays,
James H. Jacobs,
Peter V. Albright,
Henry M. Shriner,

Jacob Bower,
John F. Gebhart,
David R. Brubaker,
Frederick Fletcher,
E. H. Green,
John Bowman.

Female Teachers.

Mrs. Elizabeth S. Crist,	Miss Ann S. Crist,
Miss Barbara S. Book,	Miss Mary E. Book,
Miss Elizabeth M. Peck,	Miss Catherine Peck,
** Miss Martha Gorner,	Miss Mary Klugh,
Miss Catherine Brown,	Miss Sarah Long.

Visitors.

Miss Elizabeth Peck,	Mr. David R. Brubaker,
Miss Mary Klugh,	Mr. Peter Albright,
Miss Mary Book.	

Scholars.

* Albright, Thos., 6	Breneman, Helen, 5
* Albright, Henry, 11	Breneman, Geo. D., 6
* Albright, John, 13	Buller, Harrison, 13
* Albright, Daniel, 9	
* Albright, Catherine, 11	Carpenter, Anna, 5
	Clepper, Olivia B., 4
Brown, John, 8	Carpenter, Mary Jane, 12
Breneman, Geo. C., 7	
Breneman, Ann F., 10	Drabenstadt, Saml., Jr., 14
Brown, Mary E., 10	Drabenstadt, Jas. F., 12
Brown, Catherine G., 5	* Dunkle, Jacob, 10
Bower, Emma, 9	* Dunkle, Benj., 7
Bower, Sarah, 4	* Dower, Henry, 7
* Boyer, Harriet, 5	Drabenstadt, Horace, 10
Bowman, Henry, Jr., 10	Daily, Albert, 11
Buller, Annetta, 11	
Beschler, Catherine, 10	* Eckman, Ellis, 6
Beschler, Augusta, 8	
Beschler, Mary, 6	Fritz, John, 14
Buller, Abraham, Jr., 8	Fry, Mary Jane, 12

Fritz, Anna, 11

Green, Susan, 12

Green, Amanda, 10

Green, Joseph L., 7

Griffith, Wm., 15

Griffith, Mary, 8

Griffith, Frances, 10

Griffith, Reuben, 6

* Hull, Geo. L., 6

* Henderson, Benj., 13

* Houseal, Henry, 11

Houseal, Fred, 13

* Houseal, John H., 8

* Houseal, Horace G., 6

Hays, Ann M., 13

Hays, Luther, 11

Houseal, Frank, 5

* Houseal, Elizabeth, 8

Hull, John, 9

Isely, Wm., 12

Johnstin, Mary E., 11

Johnstin, Jas. F., 7

Johnstin, Winfield, S., 5

Jacobs, Hiram, 13

Johnstin, Malissa, 5

Johnstin, Henry, 9

Jacobs, Anna, 5

Johnstin, Frances, 12

Klugh, Jesse, 11

Klugh, John, 9

Klugh, Lewis, 12

Klugh, Jacob, 17

Klugh, Barbara, 14

Klugh, Horace, 9

Klugh, Benj., 12

* Kester, Anna,

Keller, Anna, 6

Klugh, Anna E., 5

Keller, Martha, 14

Longenecker, Henry, 15

Lehman, Charlotte, 12

Longenecker, Elizabeth, 10

Landis, Solon Z., 8

Lehman, Geo., 10

Longenecker, Amanda, 8

Longenecker, Anna, 6

Lynch, Eph., 11

Loucks, Saml., 12

* Morton, Jacob, 12

* Morton, James, 14

Myers, Eliza, 16

* Markley, Eveline, 13

Markley, Henrietta, 9

Markley, Anna Mary, 7

* Markley, John L., 5

Markley, Reah F., 4

Murray, Jacob, 13

Maize, Anna Mary, 7

Miller, Anna, 14
 * Markley, Geo., 7
 Morton, Aaron, 15
 Morton, Helen, 6
 Murray, Geo., 8
 Morton, Cooper, 10
 Murray, Minerva, 10

Peck, Nicholas, 13
 * Pence, Jacob, 10
 Pence, Emma, 11
 Pence, Mary, 9

Reidlinger, Wm., 14
 Reidlinger, Angeline, 9
 Reidlinger, Mary, 5
 Reidlinger, Fred, 11
 * Roath, Amelia, 10
 Royer, Elizabeth, 6
 Royer, David, 8
 Rumbaugh, Benj., 14
 Reese, David, 15
 Reif, Elizabeth, 10

Slaymaker, Mary E., 11
 Slaymaker, Harriet, 9
 Slaymaker, Anna, 6
 * Shinabrook, Anna, 14
 Schroll, Margaret, 7
 Stape, Susan, 13
 Stape, Geo., 11
 * Stape, Elizabeth, 12
 Shertzer, Mary, 11

Shertzer, Amelia, 9
 Shertzer, Elanora, 5
 Shireman, Wm., 12
 Shriner, Wm., 13
 * Stape, John, 14
 Shaffner, Charlotte, 10
 Sherbahn, Anna E., 12
 Sherbahn, Frances, 10
 * Stephens, Catherine, 11
 Swords, Mary, 12
 * Shireman, Ann E., 9
 * Shireman, Joseph, 7
 * Shireman, Saml., 5
 Shireman, Christian, 10
 Shriner, Julia, 8
 Sherbahn, Cyrus, 5
 Sherbahn, Eliza, 7
 Sherbahn, Mary, 9
 Swords, Martha, 6
 Swords, Smith, 8
 Schroll, Sarah, 10
 Shireman, Anna, 6
 Sherbahn, Cecilia, 12
 Sherbahn, Margaret A., 14
 Schroll, Absalom, 6
 Smith, John, 11
 Sherbahn, Horace, 8
 Sherbahn, Abram, 6
 Sohns, Calvin, 12
 Sohns, Anna M., 6

 Wilson, Vincent, 17
 Wilson, Anna, 5

- * Welchans, Charlotte, 13 Welchans, Anna, 5
 * Welchans, Joseph, 6
 * Wilhelm, Mary A., 6 Zearing, John, 13.
 Total number of officers, teachers and scholars, 187.

The members' names in this list, marked with a star, left the Union School in order to form the first Sunday-school of the German Reformed church in Maytown, Pa., sometime during the year 1854, and all of those thus marked, with the exception of the two marked with a double star, came back and were enrolled in the Union School in the beginning of 1855.

Another paper at hand, found among the old Sunday-school records, which shows how interested the members were in the work of disseminating Christian literature, is herewith given:

"We the subscribers feeling anxious that a life membership to the American Tract Society should be obtained in Maytown, agree to pay the sum affixed to our respective names in order to raise the balance required, which is \$6.00:

Mrs. Mary Longenecker25
Mrs. M. Shireman12½
Mrs. C. Keller25
Mrs. M. A. Breneman50
Mrs. M. Klugh16
Mr. Henry Johnstin22
Mr. H. S. Slaymaker50
Total	<u>\$2.00½</u>

December 5, 1855."

The school remained with the American Sabbath-school Union for nine years, during which time and agreeable to their Constitution, they elected annually four superintendents. The following are the names of those who served during this period: 1856, John Hays, John Stoner, John F. Gephart, Adam Fletcher; in 1857 Mr. Abraham Buller succeeded Mr. Fletcher. In 1858, for some reason, there were only two superintendents appointed, Mr. John Hays and Mr. John Stoner. From 1859 to 1861 two others were added, Mr. John Rumbaugh and Mr. Frederick Reidlinger. From 1861 to 1863 only three served, Mr. John Hays, Mr. John Stoner and Abraham Buller.

On November 2, 1863, a new Constitution was drawn up and adopted, and the name was changed, as is shown in Article 1, "This school shall be known by the name of the 'Evangelical Lutheran Sunday-school of Maytown.' " This Constitution was based upon the original one adopted in 1838.

In the "By-laws" the system of rewards is stated in Article 7, "Children shall be rewarded with tickets and books as follows: For attendance, one blue ticket; for every five verses recited from the Bible, catechism or hymn-book, one blue ticket; for every five blue tickets one red ticket. Two red tickets shall be valued at one cent, and

books shall be sold to scholars for their tickets at such rates as the officers of the school may direct."

On September 30, 1867, at a special session, amendments were made to the Constitution and By-laws, when the above "Article 7" was annulled by the new Article 1, "Any scholar bringing a boy or girl, whose name shall be entered on the roll of the school, shall be entitled to five red tickets or their equivalent." The custom is, however, no longer in vogue. The following is a list of the superintendents and the date of their service:

1864-1866, John Hays and S. L. Yetter.

1867-1868, John Hays and H. H. Johnstin.

1869-1870, John Hays and J. F. Brown.

1871, John Hays and Rev. Jno. Stock.

1872-1874, John Hays and Rev. G. P. Weaver.

1875-1876, John Hays and Henry Johnstin.

1877-1879, John Hays and Rev. W. H. Engler.*

1880-1882, John Hays and Henry Johnstin.

1883-1888, James Frank Johnstin and Henry Johnstin.

1889-1893, James Frank Johnstin and John A. Dehoff.

1894, James Frank Johnstin and Henry Peck.

* A minister of the Church of God who attended the Lutheran Sunday-school because of some disagreement with his congregation.

1895-1902, James Frank Johnstin and John A. Dehoff.

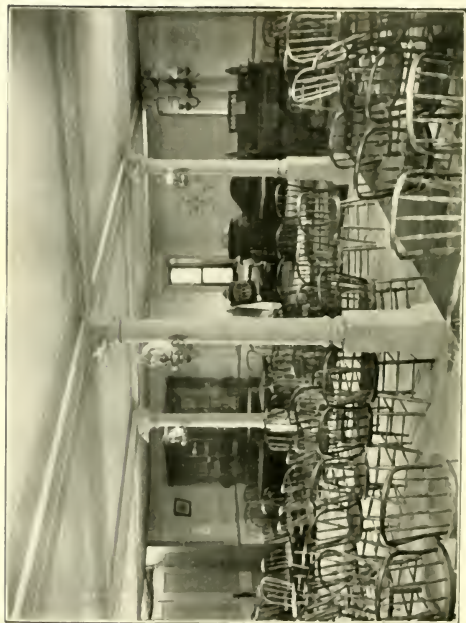
1903 to the present, James Frank Johnstin and Chas. A. Straley.

From this record it will be seen that brother John Hays served the school as its honored superintendent from 1838 to 1882, a period of *forty-four years*; while brother J. Frank Johnstin has an unbroken record of twenty-one years as the able and efficient head of the school. All honor is due to the man who grows grey in the service of the Master and His church.

Until 1879 the Sunday-school used the old church benches which were made by Philip Klug at the close of the eighteenth century, and had been given to them when the church was remodelled in 1853. These benches were very inconvenient for the class and teacher, and in 1879 the school decided to ask permission of the Church Council to remodel the room, which was granted. The committee appointed to superintend the work were Mr. C. G. Longenecker, William Bontz, M. S. Moore, and Albert B. Clepper. The old benches were taken out and replaced by octagon-shaped seats with a chair for the teacher. The room was wainscoated and repainted, and the walls were calcimined at a cost of \$140.00, which was paid by the school.



JOHN HAYS,
Superintendent Sunday-school, 1838-1883.



SUNDAY SCHOOL ROOM AFTER THE REMODELING IN 1896.

On April 25, 1882, the Church Council passed a resolution that the superintendent be elected by that body; but on November 4, of the same year, they decided that the school should elect and the Council ratify their action. In this year Mr. John Hays was elected as an auxiliary superintendent for life.

On October 14, 1895, the Church Council "resolved to ask the Sunday-school to assist in paying the current expenses of the church," and at the next meeting, November 11, 1895, the Sunday-school reported that "it would contribute \$10.00 annually for this purpose."

During the last remodelling of the church in 1896, the Sunday-school nobly did its share, and contributed about \$500.00 toward the church debt. At this time the infant room was built, and on December 23, 1896, the primary department was organized, with Mrs. Lewis Hall as its superintendent. Twenty-three members were enrolled, and it rapidly increased in numbers. From time to time some were transferred to the main school, and on December 31, 1903, there were sixty-four scholars enrolled. On January 3, 1904, twenty-five members were transferred, leaving thirty-nine on the roll, which is its present membership.

The superintendents were:

1896-1897, Mrs. Lewis Hall.

1898-1900, Mrs. Lewis Hall and Miss Blanche Bontz.

1901-1902, Miss Blanche Bontz and Miss Cora Albright.

1903 to July 1, Miss Blanche Bontz.

From July 1 to the present time, Miss Bertie Hester.

In the special services and entertainments of the church on Christmas, Easter, Children's Day, etc., the principal part of the exercises is largely furnished by the members of the primary department. Since the organization of the department in 1896 only one of its members has been called to dwell with the angels; he was Oliver Johns, who died on January 7, 1904.

After the remodelling of the church and Sunday-school, the octagonal benches were taken out and replaced by chairs in the main and infant rooms.

The following memorial windows are found in the various rooms: In the church parlor one "Presented by the W. H. & F. M. Society" and one "In memory of Rev. and Mrs. D. A. Day by Lizzie Roland." Infant room: one to "Reed M. Harding, by a friend;" the other to "Julius F. Seebach, Jr., by infant school." In the main

room are the following: "In memory of James F. Johnstin;" "In memory of Edwin G. Johnstin;" "In memory of James Brown Henderson;" "Presented by Henry Peck and wife;" "In memory of Baby Frysinger;" "In memory of Amos Frysinger;" "In memory of John Hays, Superintendent of Sunday-school from 1838 to 1883, by his wife."

In October, 1900, Rev. George P. Goll organized the Home Department with 11 members, and Mrs. Lewis Hall was appointed Superintendent, with Maude B. Goll as assistant. The members were: Mrs. H. S. Book, Miss Lizzie Book, Mrs. J. S. Roath, Mrs. Wm. Welchans, Mr. Edward Fitzkee, Mrs. Edward Fitzkee, Mr. John Kame, Mrs. John Kame, Mrs. Clementine Kame, Miss Mamie Alexander, Mrs. David Heisey.

All whose conditions and circumstances make it difficult or impossible to attend Sunday-school regularly are eligible for the Home Department, and when enrolled are recognized as regular members of the Sunday-school, and are entitled to all its privileges. The superintendents make monthly or quarterly visits, when the International Augsburg Quarterly Lesson Books are distributed, together with envelopes for their offerings, upon which is also marked their study of the lesson, which is counted

as their attendance. The contributions from this Department for 1901 was \$5.20; for 1902, \$7.08, and for 1903, \$9.74; making a total for three years of \$22.02. Its present members are: Mrs. Lewis Hall, Superintendent; Mrs. Wm. Frysinger, Assistant Superintendent; Mrs. Wm. Welchans, Mrs. Jane Book, Mrs. Maude B. Goll, Mr. John Kautz, Mrs. Fyetta Shepp, Mr. David Heisey, Mrs. David Heisey, Mrs. Clementine Kame, Mrs. John Kame, Miss Sallie Fackler, Mrs. John Kautz.

In October, 1903, Miss Bessie Johnstin organized the "Cradle Roll" of the Sunday-school with the names of seventeen infants, which follow: Margaret Goll, Frank Longenecker, Walter Tome, Rhea Peck, Alice Fletcher, Florence Fletcher, Master Smith, Lau Tressler, Paul Tressler, Elizabeth Fletcher, Rebecca Heisey, North Heisey, David Heisey, John Keener, Edward Buller, Marguerite Hoffman, Helen Hoffman. Miss Bessie Johnstin is the superintendent.

The work of the Sunday-school at first was carried on and its expenses paid by taxing its officers and teachers the sum of twenty-five cents; this, however, was changed at a later period, when five visitors were appointed who solicited contributions from friends and members for the support of the school. This custom was followed until 1882,

when it was discontinued. In the beginning the offerings were small, and in 1862 the treasurer reported the collections from all sources to be \$6.77. Forty-one years later, in 1903, the collections from all sources amounted to \$210.00. As far as can be learned very little was given to benevolence until 1883, when it amounted to about \$20.00, and twenty years later, in 1903, it was \$40.00. The entire amount of the collections of the Sunday-school from all sources, as far as could be gleaned from incomplete records, during its history of seventy-four years is \$4,225.00.

On January 5, 1904, the Sunday-school purchased a beautiful new Estey organ at a cost of \$100.00, and the various classes made liberal contributions to the church debt to be liquidated before the centennial anniversary in April, 1904. The following is a list of the officers, teachers and members enrolled at the present time, 1904:

Superintendent—JAMES F. JOHNSTIN.

Assistant Superintendent—CHARLES A. STRALEY.

Secretary—WM. A. BONTZ.

Assistant Secretary—JOHN KEENER.

Treasurer—MRS. FRANCIS HALL.

Librarians—A. B. CLEPPER, CHAS. TOME, SAMUEL JOHNSTIN,
and NORTH LOUCKS.

Chief Scrivener—MARGARET HOUSEAL.

Organist—HALLIE BULLER.

Teachers.

Rev. Geo. P. Goll,	John A. Dehoff,
James F. Johnstin,	Chas. Straley,
Mrs. J. R. Roath,	Mrs. Clara M. Clepper,
Mrs. Elizabeth Loucks,	Miss M. M. Wolfe,
Miss Margaret Houseal,	Mrs. James McClure.

Supt. Infant Room—MISS BERTIE HESTER.*Organist*—MISS HALLIE BULLER.

Albright, Effie,	Curran, Sallie,
	Curran, Emma,
Bontz, Mrs. Wm.,	Curran, Jacob,
Bowers, Grace,	Curran, Geo.,
Bowers, Wm.,	
Beschler, Elizabeth,	Dehoff, Mrs. J. A.,
Beschler, Emily,	Dehoff, Mary,
Blessing, Annie,	Drace, Geo.,
Blessing, Harry,	Drace, Harry,
Blessing, Alice,	Drace, Jacob,
Blessing, Raymond,	Deitz, Ruth,
Brosey, Phares,	
Brosey, Elmer,	Fletcher, Abram,
Brandt, B. T.,	Fletcher, Wm.,
Buller, Ella,	Fletcher, John,
Buller, Alice,	Fletcher, Henry,
	Fletcher, Marie,
Clepper, Mary,	Fletcher, Paul,
Clepper, Catherine,	Fitzkee, Reuben,
Clepper, Paul,	Fitzkee, Elizabeth,
Clepper, Louisa,	Fitzkee, Henry,
Clepper, Albert B., Jr.,	Fitzkee, Paul,
Clepper, Minnie,	Fitzkee, Ruth,

Fitzkee, May,	Hinkle, Henry,
Farmer, Myrtle,	Hinkle, David,
Farmer, John W., 3d,	Hinkle, Geo.,
Francis, Gertrude,	Heisey, Mrs. David,
Frank, Edna,	Heisey, Minnie,
Frank, Harry,	Heisey, Harry,
Frank, Mrs. H.,	Hays, Rozella,
Frysinger, Wm.,	Hall, Lewis,
Frysinger, Mrs. Wm.,	
Flick, Rebecca,	Johnstin, Bessie,
	Johnstin, Viola,
Glattacker, Myrtle,	Johns, Iva,
Glattacker, Eugene,	
Gochenour, Mrs. David,	Keener, Edith,
Gochenour, Harry,	Keener, Mary,
	Kautz, John,
Hulsinger, Bertha,	Koehler, Joseph,
Harter, Chas.,	Koehler, Mrs. Jos.,
Harter, Marie,	Keiser, C. C.,
Harter, Helen,	Kame, Mrs. Sam'l,
Hester, Elizabeth,	
Hester, Jennie,	Longenecker, Ruth,
Hester, Fred.,	Longenecker, A. S.,
Hester, Mrs. W. S.,	Landvater, Maud,
Hester, Francis,	Latchford, Chas.,
Hester, Brantley,	
Houseal, Arble,	Matthias, John,
Houseal, Mary,	Matthias, Flora,
Houseal, Mrs. A. R.,	Matthias, Mary,
Houseal, Mabel,	Matthias, Barbara,
Hinkle, Sarah,	Matthias, Lawrence,
Hinkle, Paul,	McClure, Pauline,

McClure, Chester,	Tome, H. L.,
McClure, James,	Tome, Mrs. H. L.,
McCurdy, Lilly,	Tome, Hugh,
Mayers, Harry,	Tome, Jennie,
	Tome, John,
Neiman, Irvin,	Tome, Lloyd,
	Tome, Mrs. Collin,
Peck, Georgia,	Tressler, Mrs.,
Peck, Grace,	Tressler, Florence,
	Tressler, Lettie,
Roland, Lizzie,	Tressler, Marie,
Roath, Emily,	
Roath, Roland,	Wolfe, John, Sr.,
	Wolfe, John, Jr.,
Sload, Helen,	Wolfe, Paxton,
Sload, Mildred,	Wolfe, Isaac,
Sload, Charles,	Wolfe, Francis,
Schaffner, Gertrude,	Williams, Eph.,
Schaffner, Flora,	Warner, Geo., Jr.,
Schaffner, Martha,	Warner, Ella,
Schaffner, Albert,	Weiser, Mrs. Sam'l
Shenk, Edna,	Weiser, Byron,
Stewart, Samuel,	Wilgus, Mrs. Amanda,
Shetter, Arabelle,	
Stark, Ella,	Yeagle, Harry,
Shireman, Mrs. Flora,	Yeagle, Mabel.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

From the beginning of the church until 1880 no regular sum of money was contributed to missions nor any work done by the members in the line of foreign missions. During the pastorate of Rev.

M. H. Stine a missionary interest was aroused, and the members wished to take an active part in missionary work, that they might give a helping hand in winning the world for Christ. It was decided that the work should be carried forth by the women of the congregation. As organization is needed in doing active or definite work, an effort was made which resulted in the following :

A meeting was held in the church October 20, 1880, for the purpose of organizing a Woman's Home and Foreign Missionary Society. An organization was effected. From this time until May 27, 1881, forty-three persons were enrolled as members. Mrs. M. H. Stine was elected president. Three of the original members are active members in the society at the present time, Mrs. Anna Welchans, Mrs. H. Hulsinger and Mrs. L. Hall.

Some of the original members living who have left the community are Mrs. M. H. Stine, Annie Lichtenberger, Mrs. John Stum, Emma Stum, Anna C. Johnson and Maggie Jacobs.

Original members who have died are Clara Carpenter, Mrs. D. Shetter, Mrs. H. Johnstin, Mrs. J. Roath, Barbara Book and Mrs. V. Wilson.

From the time of organization until 1890 the society varied in number of members from forty to fourteen, and contributed in that time toward the general fund, box-work, etc., about \$100.

As the early records have either been lost or destroyed a full and definite report can not be given.

During 1890 and 1891 the society, owing to changes, was discontinued.

On February 30, 1892, the society was reorganized. The officers elected were :

President—Mrs. Anna Welchans.

Vice-President—Mrs. Luther Hays.

Recording Secretary—Mrs. A. B. Clepper.

Corresponding Secretary—Barbara Book.

Treasurer—Mrs. J. A. Dehoff.

The following were members :

Mrs. Anna Welchans, Mrs. L. Hall, Mrs. H. Hulsinger, Mrs. J. A. Dehoff, Mrs. Wm. Bontz, Mrs. J. F. Johnstin, Mrs. J. Roath, Mrs. D. Shetter, Mrs. H. Peck, Mrs. Wm. Frysinger, Mrs. A. B. Clepper, Lizzie Roland, Annie Lichtenberger, Barbara Book, Blanche Bontz, Mrs. H. Book, Mrs. S. Kame, Mrs. H. Klugh, Mrs. H. Bowers, Mrs. L. Hays and Mrs. A. Houseal.

Much credit is due Mrs. Anna Welchans, who for twenty-two years has been the efficient president of the society. The society has been in a prosperous condition since its reorganization.

Regular monthly meetings are held, at which "our missions" are studied and discussed, also

other topics relating to missions and missionary work.

The amount of monthly dues collected since its reorganization to the present time (which is sent to the General Fund) is \$122.15.

In 1897 a sinking fund was started, which has added to the treasury \$102.16.

Two thank-offerings have been given amounting to \$8.25.

The sinking fund has been used for special purposes, some of which are as follows: Two barrels of fruit sent to a missionary in the West; \$5 for Council Bluff's Mission; one barrel of fruit sent to missionary in Nebraska; \$5 for mission church in Chicago; two boxes to missionaries; \$10 for African Mission; \$10 for church debt; \$10.50 for pocket communion set; \$11 for carpet for Sunday-school.

The society at present numbers twenty-three active and four honorary members.

Active.

Mrs. Anna Welchans, Mrs. J. Roath, Mrs. Wm. Frysinger, Lizzie Roland, Mrs. H. Hulsinger, Mrs. A. B. Clepper, Mrs. Wm. Bontz, Mrs. S. Weiser, Mrs. L. Hall, Bessie C. Johnstin, Mrs. J. A. Dehoff, Mrs. C. G. Longenecker, Mrs. J. Kautz, Mrs. S. Sload, Mrs. G. P. Goll, Mrs. E.

Fitzkee, Bertie Hester, Frances Hester, Ella Bul-
ler and Mabel Houseal.

Honorary.

J. F. Seebach, A. B. Clepper, J. F. Johnstin and
G. P. Goll.

The officers are :

President—Mrs. Anna Welchans.

Vice-President—Bessie C. Johnstin.

Recording Secretary—Mrs. J. Roath.

Corresponding Secretary—Mrs. Wm. Frysinger.

Treasurer—Lizzie Roland.

EVANGELICAL LUTHERAN AID SOCIETY.

The "Mite Society," as it was first termed, was organized at the home of the late Mrs. Elizabeth Saffner over thirty years ago. Written records of the society were not kept until September 18, 1878, when Mr. Henry Johnstin became treasurer of the Society. This society continued in organization until March 12, 1880. During this period the money in the treasury amounted to \$203. This was realized by the monthly dues and several festivals. A portion of this money was donated to the Sunday-school and the rest was used for church purposes, namely, pulpit furniture, papering, painting, carpet, matting, and a lamp.

In 1880 the society disbanded, and was not re-

organized until April 1, 1888, when Rev. A. H. Shertz became pastor of the congregation. The first meeting was called by Rev. Shertz April 3, 1888, with a determination to develop the liberality and zeal of the congregation. Any person of the congregation or others of good standing could become a member. The name was now changed from "Mite Society" to Evangelical Lutheran Aid Society, which name was very appropriate, as it has always succeeded in being an aid to the congregation. The following were the officers elected at the reorganization :

President—Rev. A. H. Shertz.

Vice-President—John Tome.

Secretary—Wm. A. Bontz.

Corresponding Secretary—Mamie Tome.

Treasurer—Mrs. Jesse Klugh.

At the end of the year 1888 there were 105 members each paying the fixed sum of five cents a month. Every meeting of the society is opened with prayer and reading of Scripture, after which the roll is called and dues collected. New and deferred business is then attended to. A programme prepared by a committee appointed each month is then rendered. During this period, from April 3, 1888, to August 1, 1890, \$98.01 was realized; of this, \$79.56 was paid toward church ex-

penses, leaving a balance of \$18.45 in the treasury. At the end of Rev. Shertz's pastorate there was a lapse of one year, from August, 1890, to November 4, 1891, when the society again disbanded. In 1891, when Rev. W. H. Harding became pastor, the society was reorganized, November 4, with a membership of 112, and has been an organized body and in continuous work ever since. The Aid Society is an organization that every member of the congregation should become a member of, as it is, and has proven to be, an important auxiliary to the church. On September 6, 1892, it was decided to repair the parsonage, and the Aid Society assumed the responsibility of raising money to defray all expenses. A Building Committee, composed of Rev. Harding, Mr. J. A. Dehoff and Mr. Jas. F. Johnstin, was appointed to superintend the repairing. March 7, 1893, the Building Committee reported total amount expended for parsonage repairs \$334.33. The society at once provided for all but \$81.33, and this amount was paid June 5, 1894.

At the monthly meeting of the society, December 5, 1894, the remodeling of the church was spoken of. No further action was taken until June 3, 1896, when the society obligated itself to raise \$500, or more if possible, toward church re-

pairs. October 7, 1896, \$300 of this amount was paid; November 4, 1896, \$350, and December 2, 1896, \$150. At various times between 1894 and 1899 smaller sums were paid, making a total of \$1,141.71.

On December 6, 1899, a committee, consisting of Messrs. A. B. Clepper, Wm. A. Bontz, Mrs. Lewis Hall and Mrs. E. Francis, was appointed to see that a new fence be procured for in front of the cemetery. This committee was to secure a subscription as large as possible from persons having friends or relatives buried in the church graveyard. This list was headed with \$50, given by Mr. Hiram Jacobs, now of Pittsburg, formerly of Maytown. Sufficient money was raised by subscription to purchase an iron fence, May, 1902, the total cost of fence being \$188.94. The cemetery company then purchased iron gates for cemetery entrance to complete the undertaking, which was a decided improvement to the church property.

In 1900 the society had no special object to work for, so they decided to help pay a small debt which the church incurred. May 2, 1900, \$100 was paid; March 6, 1901, \$100, and March 5, 1902, the balance, \$110.60, was paid.

Continually the Aid Society seeks work, and on August 6, 1902, it was proposed to make a silk

quilt, each member of the society donating as many silk patches as possible toward the quilt, and after the completion of the quilt names be procured and placed upon the ribbon which was to be fastened on the quilt. For each name any desirable sum could be paid, the money obtained from this source to be used toward a new church organ.

Until December 16, 1903, \$35.85 was realized by the committee, Miss Bertie Hulsinger, Mrs. Dehoff and Mrs. Frysinger. Miss Hulsinger continues soliciting names, and after all names have been received the quilt can be bought by any party desiring to pay the specified sum.

The society held its twenty-fifth anniversary October 7, 1903, this being the silver anniversary (counting from reorganization) and a collection was lifted amounting to \$19.67. During the evening a splendid programme was rendered, consisting of recitations, special music, and two excellent addresses, one by Rev. S. Dietzel, of the Reformed church, Maytown, and the other by Rev. Milam, of the Methodist church of Marietta. The society at present has a membership of 70, and the following officers are serving a six months' term :

President—Wm. A. Bontz.

Vice-President—Mrs. Lewis Hall.

Secretary—Mrs. J. Roath.

Treasurer—Mrs. E. Francis.

Mrs. Francis has served as treasurer since February 2, 1892, a period of twelve years. Mrs. Jesse Klugh was the first treasurer, serving from 1888 to 1892. From 1888 to 1904 the amount of money in the treasury has been \$2,346.35, with a balance of \$138.94 January 1, 1904. From notes given it will be readily seen the Aid Society has accomplished great work since its reorganization.

MRS. JOE KOEHLER.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

The primary object of the founding of the first Christian Endeavor Society on February 2, 1881, by Rev. F. E. Clark, D. D., in Portland, Me., was "to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God."

How well the Christian Endeavor Society filled a long-felt need in the churches of all denominations, its millions of members convincingly show. Nor was the St. John's Evangelical Lutheran Church an exception to the rule, and recognizing what a great power for good such an organization would be, Rev. W. H. Harding organized the first

Christian Endeavor Society in our church on March 23, 1892, with forty-eight active and eighteen associate members. The meetings of the Society were held regularly, and on the occasion of its first anniversary, Rev. Harding and Mr. Henry Peck were appointed as a committee to secure a speaker for that event. On April 1, 1893, the treasurer reported that the collections for the year were \$10.54.

In 1896, while the church was being remodelled, the Society held its meetings in the Bethel church, and in September of this year the Society donated \$5.00 to help pay the church debt. The membership at this date was fifty active and thirty-three associate members.

In the beginning of the year 1898 the Junior Society of Christian Endeavor was organized by Rev. Julius F. Seebach, who also became its superintendent, and Mrs. Lewis Hall was his assistant.

In August, 1898, the roll of the senior Society was revised, showing thirty-seven active and thirty-three associate members on the list. For some reason which the records do not state, the members decided to disband on March 4, 1898, which was accordingly done. On October 7, 1900, Rev. George P. Goll reorganized both the senior and junior Society, the former with twenty-five

active and ten associate members, and the latter with a membership of thirty-two. At this meeting the following resolutions were adopted:

1. That we adopt the Model Constitution as the constitution of our Society.

2. That the officers be elected to serve for six months, the election to be held the first Sunday in January and July.

3. That the regular time for meeting be fixed at six o'clock on Sunday evening.

The following officers were elected:

President—Rev. George P. Goll.

Vice-President—Mrs. Lewis Hall.

Secretary—Miss Bessie Johnstin.

Corresponding Secretary—Mrs. Maude B. Goll.

Treasurer—Mrs. John A. Dehoff.

During the year 1902 the members of the junior Society, with the aid of "stars" which had spaces for ten dimes each, collected and presented the sum of \$15.00 to the church treasury. And in the following year, 1903, they sent a box of groceries to the Loysville Orphans' Home on Donation Day, and paid their subscription of \$5.00 toward liquidating the church debt before the centennial anniversary.

In 1901 they purchased Christian Endeavor topic cards for the Y. P. S. C. E. of Muhlenberg

Mission in Liberia, Africa. They are earnest and willing workers, and give promise of great usefulness in the future activities of the church. In 1902 eight members were transferred to the senior Society, receiving diplomas, and in the next year, 1903, they were received into the church by the rite of confirmation. The present officers serving for the year 1904 are: Superintendent, Mrs. John R. Roath, with Miss Bessie Johnstin and Miss Minnie Wolfe, assistants; Secretary, Miss Flora Matthias; Treasurer, Miss Ruth Longenecker.

On October 21, 1902, the senior Christian Endeavor Society obligated itself to pay \$25.00 for missions, and a missionary circle was organized. In 1903, during the presidency of Mr. Charles Straley, this money was raised and sent to the African mission field for the support of a native evangelist of our Lutheran mission, Mr. Henry O. Stewart. During the incumbency of Mrs. Samuel Weiser the \$10.00 subscribed by the society to help wipe out the church debt was paid.

In 1902 the society purchased the new "Endeavor Hymnals," which are also used in the weekly prayer-meeting. Since the reorganization of the senior society in 1900 the collections from all sources to present time, March, 1904, amount to \$77.25.

Its present officers are:

President—Mr. John A. Dehoff.

Vice-President—Miss Catherine Clepper.

Secretary—Miss Alice Buller.

Corresponding Secretary—Mrs. Maude B. Goll.

Treasurer—Mr. Chas. A. Straley.

Organist—Miss Hallie Buller.

A FEW LEAVES OF EARLY SCHOOL HISTORY.

BY WILLIAM H. CLEPPER.

Our churches and schools have ever been so closely allied, that to omit any mention of the early efforts in the formation of the latter, would be a serious mistake; and it is to be regretted that more space cannot be allotted to enlarge upon this subject. But in this, as in all other matters, the citizens of Maytown and vicinity, and the members of the Lutheran church, were in the forefront and found doing their full duty.

Previous to the adoption of the common school law, children were dependent either upon their parents or private schools for an education. That the teachers who conducted these schools were able and worthy of their calling we have ample evidence.

The first school of which we have any knowledge we learn from the Lutheran Church Records,

mention of which is made in another portion of this work.

One of these schools of which we have authentic record was conducted by Miss Sallie Haines, a little more than seventy years ago, in a small log house which stood on the site of the residence now occupied by Mr. G. W. Hicks. A few years later a Miss Hastings taught a private school for young ladies in a frame house in the neighborhood of the present residence of Mrs. Philip Roath. Besides the elementary branches, she taught her young pupils plain sewing. She was from one of the New England states, and one of her pupils relates that the letter-postage to her home was twenty-five cents, the rates then being governed by the distance traveled. Thus it can be seen "that the hand that rocks the cradle and rules the world" had a hand from the very beginning in building what finally resulted in our present school system.

Ninety-two years ago, on November 11, 1812, from money raised by subscription, the lot was purchased and shortly afterward the stone house erected, which, with some alterations and improvements, is now occupied by Mr. Henry Tome as a residence. This property was deeded to Philip Gorner, Henry Heckert and John McClure as trustees, to be used for school purposes for ever.

The trustees employed the teachers who charged for their services a certain sum per head for the pupils attending. In this building for at least half a century all elections were held. A special act of the legislature was required before possession could be had by the school boards of properties deeded as this one was.

The legislature passed the common-school law, April 1, 1834. On the third Friday in September, 1834, an election was held in Maytown, when John M. Whitehill, John Bowman, A. N. Cassel, John Alleman, Abraham Varley and Wm. D. Slaymaker were elected school directors for this "school division," which included, besides East Donegal township, Marietta and Mt. Joy. This board met September 27, 1834, elected officers and appointed Mr. Varley a delegate to meet the other delegates of this school division in Lancaster to help carry out the provisions of the common-school law. Thus was inaugurated our first school board.

On November 22, 1834, a public meeting was held to consider the question of taxation and to receive the report of Mr. Varley. Henry Haines, Esq., was elected chairman. From what we can glean from the minutes, Mr. Varley reported that it had been decided by the delegate meeting that this school division was entitled to \$393.74 of the

state funds for school purposes. To this sum the meeting unanimously added the sum of \$2,000 to be raised by taxation, making a total of \$2,393.74 appropriated the first year under the common-school law.

At a meeting held December 6, 1834, it was agreed to establish the following schools: two in Maytown, one at Zeigler's or in that neighborhood, one at Donegal, three at Marietta, one at Hiestand's, one at Springville and two at Mt. Joy, a total of eleven.

The next meeting of the board was held December 20, 1834, when the election for teachers was held, and we find the following minute: "On application of Thos. Haines (a member of the Lutheran church), *Resolved*, that he be chosen as a teacher to conduct school No. 1, in Maytown, for three months, from the first Monday in January, 1835, at \$25 per month, he to find his own school-house, fuel, etc., at his own cost and expense." Michael Rathvon was appointed to teach school No. 2 in Maytown at \$80 per quarter under the same conditions as above. The following is the agreement entered into:

"It is agreed this second day of January, in the year of our Lord one thousand eight hundred and thirty-five, between the board of school directors of East Donegal township, Lancaster

County, Pa., and all those teachers whose names are hereunto annexed, of the same township and county aforesaid, in manner aforesaid, to wit: The said teachers covenant and agree faithfully, truly and diligently to teach according to the most approved method for the education of youth, all such children as the said directors shall deem suitable to send or grant permits to attend school, according to the provisions of the several acts relating to common schools; and shall at all times have a particular regard and take every opportunity to teach the most pure principles of virtue and morality, from the first Monday in January, 1835, for and during the term of from one month to twelve months, or such portion of said term as the said board of directors shall think there is that faithfulness of duty performed which is necessary, without absenting him or herself from the same; during which term we, the said teachers, shall find suitable school-houses and all necessary furniture and fuel for the same—such as desks, benches, etc.—at our own proper cost and expense, and will resort to the said school-houses where said schools are to be kept every day, except one Saturday in every two weeks, and such other days as the board of directors may think expedient. In consideration of which service so to be performed the said board of school directors covenants and agrees to allow and pay the said teachers the compensation agreed upon in quarterly payments; and for the true performance of all and singular, the covenants and agreements aforesaid, each of us binds ourselves unto the school directors firmly by these presents; in witness whereof we have hereunto set our hands the day and year above written.”

This agreement was originally signed by Thos. Haines and Michael Rathvon of Maytown; Elizabeth Wilcox, Wm. and Edw. Rankin, Theo. W.

Simpson, and Pennington Stoner, of Marietta; Adaline B. Thomas, Geo. M. Bowman, and Isaac Lell, of Mt. Joy; H. H. Albright, of Zeigler's; Daniel McClain, of Hiestand's; Jacob Beidler, of Donegal, and John Kolp, of Springville.

At the August, 1836, meeting a committee was appointed "to procure two school houses in Maytown, or to make an estimate of the expense of building such houses as they may want." Nothing further was heard of this matter until August 7, 1837, when a committee was appointed to purchase the house of Mr. Jacob Zeigler for school purposes, this being the first property owned by the district in Maytown.

That the colored children were not exempt from the benefits of the common-school law is evidenced by a bill presented in April, 1837, by Rufus Childs, for teaching the colored school in Marietta. It was for the munificent sum of \$5 and was ordered paid. In 1837, at a cost of \$335.37, a school-house was built by the board in Marietta, and another at Richmond for \$321.48.

In 1838 the number of schools had been increased to seventeen, and the salaries ranged from \$21 to \$28 per month, with a four months' term.

In 1841 the school term was increased to six months for white and three months for colored

children. We have good reason to believe that this difference in the length of the term for white and colored children was entirely due to the colored people, who refused or neglected to comply with the provisions made by the board for such schools.

The character of at least some of the school-houses at an early date can be learned from a bill presented by one Samuel Hopkins for \$6 in 1843 for daubing and chunking the school-house in the east end of Marietta.

The first mention as to what branches should be taught we learn from the adoption of a resolution in 1839, which made it obligatory upon a teacher to be able to teach reading, writing, arithmetic, geography, and English grammar. Previous to this date, however, "it was agreed that each scholar learning Latin or any of the other classic languages pay to the school fund \$2 per quarter."

The supposition that all the taxpayers and patrons were satisfied with the common-school law is dispelled when we find that in 1840 a meeting of the qualified voters of East Donegal township was called for the purpose of deciding by ballot whether the system should be continued. This election was held at the house of Thos.

Johnstin in Maytown, when to the honor and glory of our forefathers it was decided in the affirmative by a vote of 276 to 111.

The first mention of a brick school-house in Maytown we have in the minutes of the October, 1844, meeting, when a new stove-pipe for the brick school-house was ordered. This building is now owned and occupied by Mrs. Benj. Gochenauer.

From this date improvements followed in rapid succession, it seeming to be the prevailing spirit not to be satisfied with anything less than the best attainable. This spirit abides with us, and we feel that we have just cause to be proud of the schools of our township from their inception to the present day. Starting in 1835 with two schools, a three months' term, and an allowance of but \$155 for salaries, they have grown until at this writing we have five graded schools, practically under one roof, with six competent, up-to-date teachers and a seven months' term. The salaries alone of these six teachers exceeds the amount paid to all the teachers in East Donegal township, Marietta and Mt. Joy fifteen years after the passage of the common-school law.

The high school was organized in 1893, and the first class graduated in 1896. A few years ago the Legislature passed a special act granting, in addi-

tion to the regular State appropriation, an extra sum of money to such township high schools as would agree to add several branches to those already taught. The "Central High School of Maytown" has the honor of being the first in the county to comply with the conditions of this law and receive its benefits. It is pleasing to add that the graduates of this school taking the preliminary examination at the Millersville State Normal School have received better averages than those from any other township high school in the county.

Following are the names of the present teachers: Mr. A. S. Longenecker, of Maytown, principal of the high school; Miss Laura A. Munson, of Lancaster, assistant; Miss Susie C. Beck, of Millersville, grammar; Mr. John Simons, of East Donegal township, intermediate; Miss Anna E. Rutt, of Landisville, secondary; and Miss Bessie C. Johnston, of Maytown, primary. The school board is composed of the following: M. R. Hoffman, president; S. S. Kraybill, secretary; Amos F. Eaby, treasurer; S. B. Lenhart, Eli L. Nissly and B. F. Becker.

We can not close this brief outline of early school history without mentioning the names, among many others, of a few men to whom the district is largely indebted for the success of our schools in the early days, to wit:

John Alleman, whose remains lie beside those of his wife in the graveyard just east of the church, was a member of the first board. He was a member of the Lutheran church council for years, and was prominent and energetic in all affairs of the township. His three sons, Monroe, Samuel and Horace, left names to be proud of—the first as a Lutheran minister, the second as a teacher in the township and successful lawyer, and the third as a physician.

A. N. Cassel, the last surviving member of the first board, who served continuously for ten years, was an active, enterprising citizen during his long life, having died but a few years ago. He left two sons, Hon. H. Burd Cassel, our present Congressman from this district, and Dr. Geo. Cassel, an oculist.

Samuel Book was one of the earlier members of the board, and its secretary for many years. To his painstaking care and legible hand-writing are we mainly indebted for our earlier school records. For nearly half a century he did the written work of nearly all the township officers. With one exception, we believe, he was the only citizen of Maytown to hold a county office. He was a member of the Lutheran church. His son, Henry S. Book, served a term in the State Legislature and

held numerous offices of trust in the township. He was also a member of the Lutheran church, and at the time of his death, and for many years previous, one of its active councilmen.

Dr. John H. Grove was also a member of the board at a very early date, and for several years its president. He was born and reared on a farm just on the outskirts of our village. When a young man he was elected to the captaincy of the military company located at Maytown, which for many years held the proud distinction of being one of the best drilled companies in this section. He was a graduate of Jefferson Medical College, and during the Rebellion served his country at the front as a surgeon. At its close he located at Philadelphia, where he built up a large and lucrative practice. A few years before his death he presented a beautiful chapel to the Presbyterian church of Marietta, and by his will gave to the Church of God at Maytown \$5,000. His last resting-place is in the cemetery at Marietta.

Jacob Longenecker, a life-long resident of Maytown, served twenty-four consecutive years as a member of the board, when he refused a re-election. What further need be said of his status as a school director and citizen?

**EARLY INDUSTRIES AND THOSE WHO CONDUCTED
THEM.**

BY WILLIAM H. CLEPPER.

Although our soil and climate were particularly well adapted to agricultural pursuits, these were by no means the only avocations followed by our ancestors. Long before the advent of labor-saving machinery Maytown had artisans surpassed by none. That this is no vain boast can easily be confirmed by an inspection of some of the handiwork of their labor and skill, and be the material wrought from either wool, wood, brick, stone or iron, the result was the same.

The Lutheran church, built of stone, has withstood the ravages of the elements for a century, and its condition to-day makes it a worthy monument to the mechanics who erected it. The same may be said of the Reformed church, built of brick, ninety-seven years ago.

In the homes of our citizens can be seen specimens of walnut furniture manufactured by our mechanics from lumber cut and sawed in the immediate vicinity. Many of these are fine specimens of the cabinet-makers' skill, for which their owners have been offered large sums, but as heirlooms are beyond price.

A number of the much-sought-after grandfather

clocks, made by John Esterli in the early part of the last century, and still in good running order, are yet to be found.

The locks turned out by our locksmiths a century and more ago defied the attacks of the burglar of those days fully as well as do the intricately constructed locks of the present defy the ingenuity of our knights of the jimmy. One of these, Jacob Gorner, was not only a skilled locksmith, but in addition made the old-style coffee-mills, a few of which are yet in existence.

Perhaps in no branch of mechanics have there been greater changes than in that of the blacksmith. The smith of our forefathers was able to make anything from a wagon-tire to a nail. If anything of iron was required, instead of going to the hardware store for it, he who needed it went to the blacksmith, who not only made it, but made it strong and well.

With the introduction of machinery the wheelwright and wagon-maker, who was closely allied with the blacksmith, has almost completely disappeared. Two years ago Maytown lost by death the last craftsman of this line—Mr. George Kendig, who was a worthy successor of the many who preceded him. Those attending farm sales often hear this special announcement made: "This

wagon was made by Geo. Kendig and ironed by David Shetter," which speaks volumes for the workmanship of these two mechanics.

Our younger people may be surprised to learn that tobacco was first planted in this section less than seventy years ago. Among the first to farm the weed were, Henry and Anthony Haines, Geo. Filby, Samuel Book and John Hays. The pioneer cigar manufacturers were a Mr. Patterson, Henry Hoke, Samuel Hackenberger, and Jacob Bowman. The farming of tobacco and the manufacturing of cigars has been a steadily increasing business, and at the present time these two pursuits are the mainstay of the community. The approximate output of cigars per year is 3,500,000, while several hundred acres of tobacco are farmed in the township yearly.

That history sometimes repeats itself is shown by the shad-fishing industry. This branch of the finny tribe were first caught with seines in the Susquehanna in 1760. In 1799 Henry Haines and Dr. Geo. Breneman, of Maytown, purchased a shad fishery in Helm township, York county. From that date until 1835, when the dam at Columbia was constructed, it was a profitable business. How valuable it was may be estimated from the fact that at one time a large farm was offered and re-

fused in exchange for it. Now that the canal has been abandoned and the dam partially destroyed the business has been revived with promising prospects. The most remarkable fact connected with this industry is that the methods employed for catching shad in 1760 are almost identical with those in vogue at the present day. This fishery at the present time is owned by Henry Haines, great-grandson of the first purchaser.

More than a century ago, in a little log house just opposite the Lutheran church, one of its members—John Gebhart, Sr.—for years was engaged in weaving carpets with a hand-loom, not from the elaborate designs and many hues found in the product of the looms driven by the powerful machinery of to-day, but from ideas of his own and with rags cut, sewed together and dyed by the thrifty, industrious housewives of that period. The dyes were compounded from leaves, bark and other ingredients found thriving in the rich soil of the forests, and always ready to the hand of those who knew how to use them. Nevertheless many of these carpets were of pretty patterns and served their purpose well, being woven of good heavy material, and although not so pretty to the eye or soft and yielding to the foot as those of the twentieth century, yet fully as well met the wants of

our progenitors. From this humble beginning grew to what culminated in the coverlet factory, Maytown's greatest industry in days gone by. John Gebhart, Jr., following in the footsteps of his father, built a factory just north of the old homestead, and enlarged the business by the introduction of hand-loomis for the manufacture of coverlets (bed-spreads). This proved to be a profitable venture, and was continued for a number of years. This building was destroyed by fire, but was rebuilt, new machinery installed, and the business again established. In 1854 or 1855 John Gebhart 3d purchased and installed a steam engine with power looms, and manufactured what was termed a solid, machine-made coverlet, being, if not the first of its kind in the United States, at least among the very first. Those turned out by the hand-loomis were made in sections and afterwards sewed together, while by the new process the coverlet was woven complete in one solid piece. A large number of these coverlets are in use at the present time, although woven a half century ago.

The steam engine used by Mr. Gebhart was the pioneer of its kind in Maytown, and tales are yet related of the hubbub it created when the whistle was first blown and the machinery set in motion. The demand for these coverlets was large, and

during 1856 and 1857 four traveling salesmen were busy in the west and south, while forty hands were constantly employed in the factory. Another innovation was the installing of a dyeing plant, one of the first in this section. The business was successfully conducted for some time, but during the Rebellion it was closed out, and Mr. Gebhart, with his family, removed to New Albany, Ind., where at last accounts he was largely interested in woolen industries, owning and conducting four large mills. Mr. Gebhart was musically inclined, and while he resided in Maytown his home was the musical center of the place. Previous to the Rebellion he was captain of the Maytown military company and took great interest in its welfare. He was succeeded by Capt. Henry Haines, 3d, who led it during its active service in the field.

What has been here written of a few of our earlier industries might have been enlarged to include all, but space forbids. Below will be found a list of our earlier artisans, and while it is by no means complete or chronologically correct, it is the best that could be compiled from the data at hand:

Blacksmiths—John Barnes, Henry Gipp, Peter Vice, Jacob Gilman, Sam'l Pence, Simon Albright, David Shetter.

Brick Makers—Michael, Zachariah, Frederick and Charles Sherbahn, Benedict Witmer.

Broom Makers—Dauntt Musseman, Samuel Daily.

Butchers—Christian and Henry Epler, Henry Houseal, Sr., and Jr., Samuel Noll, Geo. Pence, Samuel Drabenstadt, Benj. Grove, Abram Geltnacher.

Cabinet Makers and Undertakers—Chas., Geo. and Jacob Murray, Abram and Wm. Buller, Frederick, Aaron and Joseph Shireman, Christian Bucher.

Carpenters—Philip Klug, Geo. Gorner, Joseph Welchans, Samuel Peck, Reuben Welchans, Nicholas Clepper, Frederick Fletcher.

Clock Maker—John Esterli.

Chair and Spinning Wheels—John and Charles Brown.

Carriage Builders—Jacob Tatlan, Michael Eagle and John Eagle.

Coverlet Factory—John Gebhart, Jr., John Gebbart, 3d.

Cigar Manufacturers—Henry Hoke, Samuel Hackenberger, Jacob Bowman, Wm. Miley, Fred. Bower, John Reinhold, Fred. Reidlinger, Henry S. Book.

Coopers—Geo. Lehman, John Cushter, Daniel and Wm. Swords, Joseph Green.

Dyer—Mrs. Polly Chapman.

Distillers—John Gailbach, Martin Bowman, David Henderson, Henry Haines, Harmon, Geo. and Augustus Lightner, John Brooks.

Druggists—Wm. Barr, John Gebhart, David Bowman.

Dentists—Thos. Johnstin, Wm. Shireman.

Fishery—Henry Haines and Dr. Geo. Breneman.

Hatters—Wm. Rittner, Henry Brooks.

Hotels—Caleb Way, John Kamp, Fred. Gailbach, Chas. Cameron, Jacob Bletz, Tobias Drabenstadt, Henry Houseal and

* Dandy, or Dawdy - Christian
Musseman was the broom maker
in town. He was a german, and erect
boat and road fences, fence-maker, etc.

John Houseal, John Barr and Geo. Barr, Geo. Murray, Sr., Geo. Murray, Jr., Thos. Johnstin, Jacob Jentz Miller, Jacob Miller, Samuel Allgyer.

Locksmiths—Jacob Gorner, Sam'l Pence.

Potters—John King, Geo. Shriner, Frederick Henry, Jessie (Jewell) and Louis Klugh, Geo. McCurdy.

Pump Makers—Samuel, George and Henry Book.

Physicians—Geo. W. and Abram Breneman, John Beschler.

Stores—James Eagan, John Hastings, Amos Slaymaker, Henry Slaymaker, John Campbell, John Reinhold, Benj. Albright, Hipple and Herr, Jacobs and Latcham, Jacob Bletz, Amos Gable, Samuel Hackenberger, John Markley, John Deering.

Stone Masons—Alexander and Ulrich Shireman, Caleb Way, John Jeffries, John Albright.

Saddlers—John Hays, Edw. Royer, W. D. Carpenter, John Glattacker.

Shoe Makers—Lawrence Beschler, Christian Lentz, Peter Albright, Henry Haines, Jos. Green, Henry Johnstin, Jacob Bower, Sylvester Griffith, Jacob Roath.

Tailors—Chas. Cameron, Wm. Hastings, Henry Haines, Samuel Mockert, Peter Albright, Samuel Shaffner, Fred. Reidlinger, John Houseal, Jos. Shertzer, Andrew Brooks, Jeremiah Shaffner.

Tinsmith—John Shertzer.

Tannery—James Eagan.

Weavers—John Kamp, Owen Barr, John Gebhart, Sr., Sam'l Drabenstadt.

Wheelwrights—Henry Eagle, Fred. Sherbahn, John Rumbaugh, Henry Jacobs, Geo. Kendig.

Saddle Makers, the first was the one who made the first saddle in the county and was known in the county as the first saddle maker. (J. M. Corner) known as "Saddle Maker" living in 1842. Gen. Simon Chamberlain was the first to make saddles in the county.

Rev. Shidey preached in
Maytown Lutheran church before
Laird & Co. Rev. Lutz preached
his first ^{funeral} sermon over the body
of Mrs. Abraham Butler.

